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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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The [Missionary] Survey's Campaign For 50,000 Subscribers

THE GOAL: One Subscription to every five Communicants.

"Now see how the Honor Roll stands!"

By the enrollment of the church at Forney, Texas made a drive from its position at 47 last month to go past Virginia (48) and Kentucky (49) and landed on 50; but Virginia must have gotten wind of the move, for Lebanon Church (near Afton, Va.), came in with an Honor Roll subscription list, which moved Virginia forward to 51, maintaining that state's lead over Texas and also passing Kentucky (49), laying up alongside of North Carolina at 51. The four states named are bunched within 3 points, 48-51. The percentage list now stands (in 1,000's) as follows:

Florida, 137; Missouri, 90; Arkansas, 85; South Carolina, 83; West Virginia, 67; Mississippi, 59; North Carolina, 51; Virginia, 51; Texas, 50; Kentucky, 49; Alabama, 40; Oklahoma, 39; Tennessee, 36; Georgia, 24; Louisiana, 20.

CAN YOU FIND YOUR CHURCH ON THE ROLL?

Below is given the Honor Roll as it stands at present. There are 184 churches on it.

If yours is not there and you think it should be, please write the editor at Richmond, promptly, stating your claim. Give what you understand to be the number of your subscriptions. There may be a church here or there entitled to be enrolled, but by some oversight has failed to get on:

LIST OF CHURCHES ON JACK'S HONOR ROLL:

Albemarle, N. C.; Alcoln, S. C.; Andalusia, Ala.; Aransas Pass, Texas; Arlington, Tenn.; Austin, Texas (First Church); Batesville, Ark.; Belton, S. C.; Benton, Ala.; Bentonville, Ark.; Bethel (Near Staunton), Va.; Bethel Chapel (Clover), S. C.; Bethesda (Near Guthriesville), S. C.; Black Mt., N. C.; Blackburn, Va.; Bluefield, W. Va.; Bolton, Miss.; Boston, Ky.; Bradentown, Fla.; Buford, Ga.; Broadway (Belton), S. C.; Brookhaven, Miss.; Brownsville, Texas; Burlington, W. Va.; Burnesville, W. Va.; Camden, Ark.; Camden, Miss.; Canton, N. C.; Carrollton, Miss.; Catherine, Ala.; Chadbourn, N. C.; Chipley, Fla.; Churchville, Va.; Clarksville, Ga.; Clearwater, Fla.; Cleveland, Miss.; Cobb's Mill, N. C.; Colorado, Texas; Commerce, Ga.; Commerce, Texas; Concord, N. C.; Concord (Sumter), S. C.; Cotulla, Texas; Covesville, Va.; Dade City, Fla.; Demopolis, Ala.; Denmark, Tenn.; Detroit, Texas; De Queen, Ark.; Dublin, Va.; Dunedin, Fla.; Dunellon, Fla.; Farrington, Mo.; Florence, Tenn.; Forney, Texas; Front Royal, Va.; East Jacksonville, Fla.; East Jacksonville, Ky.; Ebenezer (Kenbridge), Va.; Edenton, N. C.; Edgelfield, S. C.; Edisto Island, S. C.; Ellenton, Fla.; Eminence, Ky.; Estill, S. C.;

Evergreen, Ala.; Gallatin, Tenn.; Gibson, S. C.; Ginter Park (Richmond, Va.); Glenwood, Ark.; Gotebo, Okla.; Goodman, Miss.; Gonzales, Texas; Greensboro, N. C. (First Church); Gulf, N. C.; Guthriesville, S. C.; Harlingen, Texas; Hamilton, Texas; Harrod's Creek, Ky.; Homestead, Texas; Hope, Ark.; Hopkinsville, Ky.; Hughesville, Mo.; Humboldt, Tenn.; Hyde Park (Tampa), Fla.; Ida Mills, N. C.; Indianola, Miss.; Jackson, Miss.; Jackson, Mo.; Jacksonville (Floyd), Va.; James Island (Charleston), S. C.; Jonesboro, Ga.; La Fayette, Ala.; Lake Charles, La.; Laredo, Texas; Laurel Hill, N. C.; Lexington, Miss.; Lexington, Mo.; Little Rock, Ark. (Second Church); Lock Willow, Va.; McDowell, Va.; McGregor, Texas; Madison, Fla.; Maxwell Street Church (Lexington), Ky.; Mexico, Mo.; Milton Church (Fayetteville Pres.), N. C.; Minco, Okla.; Mizpah (Richmond), Va.; Mockville, N. C.; Monaghan (Near Greenville), S. C.; Monterey, Va.; Montevallo, Ala.; Montgomery, W. Va.; Montvale, Va.; Moorefield, W. Va.; Mooresville, N. C. (First Church); Mooresville, N. C. (Second Church); Morton, N. C.; Morven, N. C.; Mossy Creek, Va.; Mount Airy, N. C.; Mount Holly, Ark.; Mount Horeb, Ky.; Mountain Grove, Va.; Mullins, S. C.; Nicholasville, Ky.; Ninety-Six, S. C.; Newport News, Va. (First); New Providence, Va.; Ocala, Fla.; Okolona, Miss.; Overbrook (Richmond), Va.; Overland Park, Mo.; Oxford, Miss.; Palmetto, Fla.; Palmyra, Mo.; Paris, Mo.; PeeDee, S. C.; Perry, Ga.; Plains (Zachary), La.; Prairie View, (Mexico), Mo.; Prescott, Ark.; Rennett, N. C.; Ridgeland, Miss.; Ripley, Miss.; Ripley, Tenn.; Riverside (Faber), Va.; Roanoke, Texas; Rock Hill, S. C.; Rocky Mount, N. C. (Second Church); Rosehill, Miss.; Safety Harbor, Fla.; San Benito, Texas; San Marcos, Texas; Shuqualak, Miss.; Spartanburg, S. C. (Second Church); Smyrna, Tenn.; Statesboro, Ga.; Stanton, Texas; Sumter, S. C.; Tallapoosa, Ga.; Talpa, Texas; Timmonsville, S. C.; Toyah, Texas; Trinity (Kansas City), Mo.; Umatilla, Fla.; Union, S. C.; Valley Head, Ala.; Victoria, Texas; Walters, Okla.; Washington, D. C. (Second Church); U. S.; Washington, N. C.; Wedgfield, S. C.; Welch, W. Va.; Wesson, Miss.; Westminster, S. C.; Whitesville, N. C.; Winnsboro, Texas; Womble, Ark.; Yanceyville, N. C.; Zion (Monticello), Fla.; Zion's Hill (Monticello), Mo.



AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

AGENCIES CO-OPERATING WITH THE COUNTRY CHURCH.

THE change from the designation "Local Home Missions" to the more descriptive "Synodical, Presbyterian and Congregational Home Missions" indicates a growing appreciation and understanding of the religious needs near at hand.

The Executive Committee of Home Missions, though representing the Assembly-wide missionary operations of the Church, in its schedule of Monthly Topics long ago assigned to February, this important work. Following this policy, most of the articles in past February numbers have dealt with the work within the Synods and Presbyteries as conducted by their superintendents or evangelists, and reports of some specially successful undertaking of individual congregations, particularly of those located in country districts.

The Home Mission Department is not, therefore, merely following a fad in making this practically a country Church number. The accounts presented of some of our strong and fruitful churches in rural sections are exceedingly interesting, and will quicken the faith of many who have been disheartened by the frequent mention of the "problems" of the country church. No one will deny that in many places the stability of the country church is imperilled, and that everywhere changing conditions are making new demands upon the country pastor, and rendering his life more complex and strenuous.

There is no more important subject

now before our people than the conservation and strengthening of the country church, and this can only be done by the upbuilding of country life. It behooves the Church, therefore, in view of the things that menace the life and usefulness of the country church, and also in the light of the various agencies available for bringing a better day to rural sections, to consider this question thoughtfully and sympathetically. It was for this reason that the country church was given prominence at our last General Assembly, which met in Orlando, and it was quite appropriate that the Moderator should be a man who has devoted his life to the work of Christ in a church in the open country.

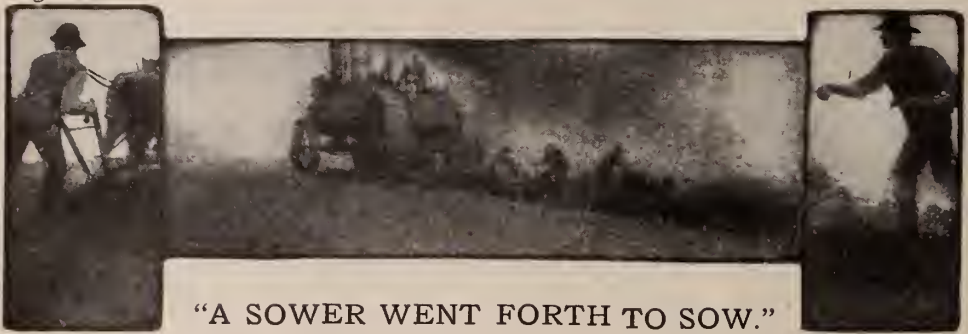
The National Government, it is well known, through the Department of Agriculture, co-operates freely with farmers in all parts of the United States. It is not so widely known that the Home Education Division of the Bureau of Education, Interior Department, will send, without charge, carefully prepared reading courses, in order that doors of opportunity may be opened to thousands of people, young and old, who are out of touch with the educational life of the day. The National Boards of the Y. M. C. A. and Y. W. C. A., New York, will send, on request, lists of activities for rural communities, with suggestions for social gatherings and special occasions, and the Playground Association of America, Washington, D. C., also has

fallen in line in similar efforts to make country life attractive. The various State Agricultural Departments, Universities and Experiment Stations, too, in practical ways, are aiding in making not only farm lands more productive, but in making farm life more enjoyable and better able to hold the young people born on the farm.

One of the most interesting exchanges that come to the desk of the Literary Editor is The News Letter of the University of North Carolina, published by the Bureau of Education, at Chapel Hill. For this we are indebted to Prof. E. C. Branson, himself an enthusiastic advocate of country life. The

University has recently issued a circular, "Our Country Church Problem," furnished free on application, and also a splendid 30 page bulletin on "Country Life Institutes," prepared by the Bureau at the suggestion of a country minister, and in conference with representative ministers of several denominations.

It is not too much, therefore, to expect that the Church of Christ, which in a vital way is "bound in the bundle of life" with the country church, shall unite with all other forward-looking agencies in using its utmost power to strengthen and quicken the Church in the open country.



"A SOWER WENT FORTH TO SOW."

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work His will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod His desert broad,
Where monarchs dragged the plough,
Behold the seedtime of His Word;
The sower goes to sow!

—Selected.

"God has packed His American storehouse with riches of righteousness for every foreign child of His, but a Home Missionary holds the key."

Plan now to attend the Fifth General convention of the Laymen's Misssonary Movement.

LEXINGTON, KY., FEBRUARY 20-22

NEW ORLEANS, LA., MARCH 13-15

Theme of Convention:

"AMERICA MUST NOT FAIL."

IN THIS time of stress and strain, when men and nations are being tested and tried as never before in the world's history, the men of the Southern Presbyterian Church will gather in these Conventions to face in a very definite way the *Religious Needs of the Homeland*. In the light of recent events, America is becoming more and more the battlefield of the world's moral problems. This is the critical continent and this the critical time.

THE GREAT OUTSTANDING FACT.

The strength and prosperity of the Nation is bound up with the welfare and fidelity of the Christian religion. Of the 36,000,000 people residing within the bounds of our Assembly, two-thirds have no vital connection with the organized forces of Christianity, either Catholic or Protestant: 23,000,000 having no church connection whatsoever.

OUR DUTY AS CHRISTIANS.

The Great Command includes every creature. The mission of the Church in America is to take the Gospel to the multitude of Immigrants, Indians, and Negroes, and to those in the mountains and other destitute places of our own country, and make Christ a real power in the life of all the people.

In the Conventions, full reports of the work that is being done by our

Church will be presented, and statesmanlike plans considered for meeting the unparalleled *Home Mission Opportunities* that are before us.

PROGRAM.

The Home Mission Enterprise of our Church will be considered in all its phases by Mission workers, by those who are directing the work in its many departments, and by great national leaders.

Both topics and speakers will equal if not excel in interest and power those of the previous conventions held at Birmingham, Chattanooga, Memphis, Charlotte and Dallas.

WHAT IS YOUR ANSWER?

Every church in our Assembly should be represented by its pastor and one or more of its laymen. No man who can possibly do so, should fail to be present.

Special rates will be offered by all the railroads, and by the hotels at Lexington and New Orleans.

INFORMATION.

Address any one of the following:
Mr. Chas. A. Rowland, Chairman, Executive Committee, Athens, Ga.

Mr. W. K. Massie, Chairman, Local Committee, Lexington, Ky.

Dr. J. W. Caldwell, 7325 Hampson St., New Orleans, La.

SUCCESSFUL WORK IN A COUNTRY CHURCH.

By REV. W. H. MILLS.

TO SUCCEED in any work, it is necessary—first, to have a proper attitude toward the work; and second, to know how to do it.

Method by itself, however intelligent and well-directed, cannot take the place of real liking for the work and enthusiasm in its pursuit. For example, the

nurse, no matter how carefully trained and willing, does not care for the baby with the devotion of its own mother. Just so with the Country Church. No method of work can be successfully applied by those whose hearts are not there. Whatever shall be the outcome of the much discussion, the final solution of the problem of the country church and country life, lies with those who live in the country, not because they have to, but because they love the country. This means, of course, that the minister in the country shall choose to remain there even if opportunity comes to remove. He will appreciate the fact at its true significance, that out of his hand are the issues of life in the whole Church. He will see himself training and sending to the town churches a goodly number of choice young men and women; and he will persuade the choicest, sometimes, to stay on the old home farm. He will send into the pulpits of all the churches, ninety per cent. of their ministers, strong men, sane men, in sympathy with the active business life of the city,

yet confident that the sources of strength and purity are back in the country home. He will covet earnestly the best ministers for the country church, not all the best sermon-makers, nor all the best sermon-deliverers, but all such men as are able to lead other strong men and strong women to Jesus Christ and keep them there.

With this high and ennobling conception of his opportunity as a country minister, he will study the method of his work. He will be quick to recognize the large importance of the Sunday school, not simply as an end in itself for the children, but as a means to the larger end of getting the adults out, and into the church. He will see how large a place music can play, and ought to play in the worship of God, and in the gathering of all the people together. He will promote Education in all its branches, that men may be the better enabled, with larger powers, to glorify God in their bodies and spirits, in their homes and on their farms. He will have the journeyman workman's genuine pride in his honest work, not ashamed because it bears the stamp of his own individuality. But, for this very reason, he will be no slave to method. He will study and know the method used by others, but will adapt as he adapts improved plans of work. He will initiate Oberlin, perhaps, in his zeal for good roads, good education, and good farming; perhaps he will follow Dr. Harlow S. Mills in the zeal with which he cultivates his "larger parish." But he, knowing all, will not be bound by any, until he has tested them.

The minister's grand aim in all his work in the country church will be so to bring his people, as individuals and as families, into loyalty to Jesus Christ, that their lives may be sweeter and holier, their families happier, their neighbors more beloved, and God more truly glorified, in the midst of, and because of, their country surroundings.

Clemson College, S. C.



The Country Minister (From Our Home Field, S. B. C.)



Bethel Church, Lexington Presbytery.

A CENTURY AND A HALF YOUNG.

By REV. WM. DENHAM.

WITH the macadam pike fast replacing the old dirt road, the automobile taking the place of the horse, and the graded school being substituted for the one-room country school-house, the question arises,—Is the country church keeping pace in the forward march?

To those pessimistic souls who insist upon singing the swan-song of the country church, we commend a study of the present-day conditions in the Valley of Virginia, and in particular of Lexington Presbytery. The grand old churches of this great country church Presbytery are more alive and aggressive, and are counting today in a larger way for the Kingdom of God, than ever before in their wonderful history. Composed as are these churches of the descendants of the original Scotch-Irish, commingled with other

splendid strains, the congregations are made up of a people who in the strength of their Christian character, earnest consecration, and devoted labors really put "first things first."

The subject of this sketch, Bethel Church, is located in the heart of the open country, four miles from the nearest railway station, and having a membership of five hundred, covering about a hundred square miles of territory. Though established about a century and a half ago, this church is in the vigor of youth.

Two years ago the present structure was remodeled, and a large Sunday-school building was added, with auditorium, class-rooms, and all modern equipment for effective work. The school, formerly closed in winter, now meets during the six months of cold weather after the morning service; and

on the whole we have a better Sunday school in winter than in summer. The Sunday school is supported by the church, that the offerings of the school may go to Missions. The fruitfulness of this plan was attested last year, when the May offering for Foreign Missions amounted to \$128, and the October offering for Sunday School Extension to \$175.

Three afternoon Sunday schools are maintained in the outskirts of the congregation, the effort being made to put a school within walking distance of each child in the congregation. The pastor preaches at these outposts on Sunday afternoons, and finds the assistance of a seminary student during the summer months invaluable in keeping up this phase of the work.

In this country church the spirit of evangelism is fully alive, and there is a definite annual program of evangelism which calls for special meetings at the central church once a year, and at each of the outpost chapels at least every two years. Three meetings have been held this year in the bounds of the congregation and have resulted in more than fifty conversions. In addition, the communion seasons are made times of special prayer and personal effort for souls, toward which the two-day preparatory services, which precede each communion, contribute much. The effort is made to lift the sacramental

season to its rightful central place in worship, and the blessing of God has been proven by the fact that for more than five years there has never been a communion service but that one or more have confessed Christ.

Bethel Church has a benevolence budget of about \$3,000, which includes its own representative on the Foreign Field and its own Home missionary in a contiguous and needy mountain section. The Women's Missionary Society does most effective work, through its organization into circles, embracing the various sections of the congregation. These meet together at the church semi-annually. The interest of the men in the larger affairs of the Kingdom is evinced by their enthusiastic attendance upon the great conventions of the Laymen's Missionary Movement, this church being one of a group of four country churches of the Presbytery which sent a total vote of seventy-five men to the last general convention at Charlotte.

When it is recalled that Bethel is but one of a score of such country churches in the Presbytery, all doing similar, and some of them greater work for God, surely one is warranted in substituting for the suggested funeral dirge over the country church, the glad song of "Hosanna to God!"

Staunton, Va.

EVANGELISTIC SERVICES IN COUNTRY CHURCHES.

By REV. W. E. HUDSON.

Superintendent, Home Missions and

Sunday School Work.

Lexington Presbytery is one of the largest in our General Assembly. About thirty-five of its sixty-two churches are located in the open country, and special evangelistic services have been held in some of these during the past year. The meetings were well advertised in advance, and usually the pastors held preliminary prayer meetings, thus preparing the way.

At the first service a sermon was preached on prayer, and the little tract entitled "Suppose," was given those willing to fill out a list of persons for whom they agreed to pray. At the second service a sermon was preached on "Choked Channels," after a few stereopticon pictures of the life of Jesus

had been shown. About ten of these, with three or four hymn slides were shown every other night, followed immediately by the sermon. Of those who slipped in to see the pictures a number were saved, among them a woman who had never been inside the church in that community. She would steal and had been untrue to her husband. Finally she came forward and made a profession of her faith in Jesus.

At almost every place where these evangelistic services were held, we were told that people attended who had not been to church for many years. On nights when the stereopticon was not used, emphasis was laid upon the singing, before the ser-



Not a "Better Babies" Contest. They came with their Mothers to the Mothers' Meeting at Mountain Grove.

mon. Couplets used by Dr. Alexander were sung, such as "Shine, Shine, Just Where You Are," "Traveling Home," etc. The country people were especially pleased with these. At one place where the seating capacity was 75, 247 were present. Three points were emphasized: first, prayer; second, the necessity of putting away sin; and third, the importance of following the leading of the Holy Spirit. As a result, persistent personal work was done, both outside and inside the church. The Holy Spirit was poured out in a remarkable way, and the Superintendent has had the joy of seeing 617 persons make profession of their faith in Jesus, and more than 200 re-consecrate themselves to the service of Christ.

SIEG CHAPEL.

In this community there were only two or three people who felt they were Christians. The chapel was built by Rev. J. McC. Sieg, now in Africa, and had been practically abandoned, although located among thrifty people in one of the most thickly settled sections of Highland County. At the beginning there was a little disorder by some of the young men, and the suggestion was made that the sheriff be sent for to quiet them; but it was thought best to work by love alone, and finally these young men made profession of their faith. The Holy Spirit was poured out in a wonderful way; "the people had a mind to work," and every effort was made to follow the leading of the Spirit. There were 86 professions in all. A Sunday School was established with an enrollment of 100; and a prayer meeting started, which has resulted in a number of

professions. Some twenty young men lead in prayer every Wednesday night at this meeting. The harvest from the meetings was so great that immediately funds were raised to supply a teacher, who has been doing efficient work there for some months.

MONTEREY.

At this place the Methodists and Presbyterians united in the meetings. The same methods were used, and crowds of people came, not only from the village, but all the country around, until the Sunday School room was crowded and standing room was at a premium. The people began to pray as well as work and the Holy Spirit was present. There were 178 professions of faith, mostly by heads of families and young men and women. There were only a very few in the community who did not come out on the Lord's side. Five young men, the last night, announced their intention of becoming ministers; and three young women, missionaries. The free-will offering the last day amounted to \$152. One woman, not rich in this world's goods, gave \$2.50 in gold, a Christmas present from her husband. One of the most remarkable results of this meeting was that forty people who had been estranged from each other came down before the pulpit and were reconciled. This caused more excitement than a political meeting. It was really electrifying!

CRABBOTTOM.

Another union meeting was held here, participated in by Southern Methodists, Presbyterians and United Brethren. This country, over 3,000 ft. above sea level,

noted for its fine blue grass, is considered by some the garden spot of Virginia. Crowds came from all the surrounding region. Old men who should have had seats, sat on the floor of the pulpit. The people began to pray, and worked faithfully for the salvation of souls, endeavoring to follow the leading of the Holy Spirit. There were 144 professions of faith, some of the most prominent people in the community being among the number. It had not been unusual to find whole families, parents and four or five children, unsaved. Hardly any county in the whole Southern Appalachian region is so far away from the railroad; and for most of these people, Staunton, about 57 miles away, is the most convenient station. The

original settlers were Scotch-Irish, with strains of German and French blood. No finer people than these ever breathed the breath of life.

The free-will offering amounted to \$75. The stereopticon views, the singing of special hymns and couplets, earnest prayer, house-to-house visitation, personal work in the church as well as outside, and an effort to follow the Divine leading, was the secret of the success of these meetings. Rev. N. A. Parker, in whose church they were held, proved a wonderful personal worker. He was instrumental in leading scores of people into the Kingdom by his personal touch.

Staunton, Va.



The Harvest at Crabbottom. These made Profession of Their Faith in Christ.

A CHURCH THAT LIVES.

By S. R. WINTERS.

Olive Chapel, a country Baptist Church with 447 members, near Apex in Wake County, N. C. The pastor, Rev. Wm. S. Olive, is intimately involved with the life of his people in twenty-two years of ministry.

The church, a vital community center and a symbol of the sturdy life of the people it serves. It ministers to the folks in terms of better farming and better living.

Its chief self-imposed tasks, to abolish pauperism from the community, to vitalize the relation between work and worship, and to minimize the evils of absentee landlordism and farm tenancy.

Not an illiterate child of school age in the community; not a pauper in the vicinity; and no neighbor ever neglected in times of illness.

The only country church in the State supporting a full-time resident minister; and the only country Sunday school accredited

ited by the Southern Baptist Convention as belonging in Class I.

The pastor lives a half-mile from his church. Salary, \$900 a year. He is a farmer-preacher-pastor. Began to serve this people for \$150 a year. A graduate of Wake Forest College and Louisville Theological Seminary.

Farm land in the neighborhood used to sell at \$10 an acre; now it brings \$50. Up-to-date homes have replaced ramshackle tenant cabins. One-crop farming has given way to diversified crops and livestock. A consolidated school has taken the place of several small, weak, one-teacher schools. Stubborn individualism has disappeared.

Should the country church minister to all the economic needs of the community? Yes, says Mr. Oliver, without hesitation.

What is the relation of the country church and the country school? They are twin

sisters, says Mr. Olive. Given a fruitful church and an efficient school, the results, says he, are a better farming community.

Does such a country church grow? Well, yes—in twenty-two years, from 226 members to 447; from 141 Sunday school pupils to 485; from a total contribution of \$172 a year to \$1,711; from \$13.87 a year raised for Missions to \$463.79.

The pastor is behind every good thing in

the community—pure-bred cattle, better farm systems, soil conservation, better schools, better homes, and a better church; and he stands like a rock against intemperance and immorality.

Such country pastors and such country churches ought to be multiplied ten thousand times over in the South and in the Nation.—*Brief from an article in the Country Gentleman.*

TENANT FARMERS--EXPEDIENTS FOR WINNING THEM.

By REV. WILLIS THOMPSON.

It was at Mr. Thompson's suggestion that the last General Assembly centered its attention upon the country church, and will go down in history as the Country Church Assembly.

A PASTOR with missionary spirit finds his greatest problem in one and two-year tenants. He knows that if the Presbytery does not reach them, it is because of the weakness of the man who preaches it. The masses have always taken to Presbyterianism when scripturally preached. He knows that if they are neglected, the church near them will be scourged for spiritual callousness. Moreover, these tenants will in time be the founders of homesteads. They need his message, and if won will be valuable in the permanent work of the Church, but they have reasons for refraining to come to the neighborhood Presbyterian Church, though it is at their door.

If Presbyterianism is to live in the country, it must seize the tenants of today. Many a blooded Presbyterian of the present generation is himself the descendant of a migratory folk, who were caught a century or so ago while restlessly feeling about for a settling place. One who is acquainted with the tenant will find that he has a self-respect and vigor of opinion that is easily the equal of our sometimes over-rated Presbyterian forbears.

Expedients for reaching the tenants are numerous, but we can mention now only a few:

The Cradle Roll: The three signers of diplomas make a team of recruiting agents, and the superintendent's cards go regularly into many homes that otherwise would not be reached. The

little ones on the Cradle Roll are to be included in the prayers of the church. These pulpit prayers are most impressive to the parents, and make it clear that some of the congregation besides the parents are interested in their children, often striking the one vital spot in the life of a careless man or woman. "A little child shall lead them" to your house of worship.

The Home Department: The pastor is the pioneer and recruiting officer in the country. His pastoral work has commended him to those out of touch with the regular worship of the congregation, and his offer of a place in the Home Department is often accepted eagerly. The tenant is given a sympathetic and cordial visit, and soon his family is seen in church.

I have been much impressed with the admiration accorded our Presbyterian literature by these people, who discover that sectarian sermons have caused them to misunderstand us. Our



"The Son of Man is Come to Save that Which was Lost."

literature is a wonderful irenic!

During the recent Assembly at Orlando, a brief conference was held on the Country Church. It was agreed that their hope lies in the evangelistic movement. Let the pastor go out to distant points and there preach. School houses are free; but they are often too small to accommodate the crowds. No place is more favorable for effective preaching than a hillside. Imitate Jesus, and learn the power of open-air preaching. The field preacher was ever a stirring man. One recalls the open-air services in the Netherlands, in the time of Alva; the gatherings of the Covenanters; of Wesley and Whitefield.

The work at distant points is vital. The tenant moves every year or two; and, as a rule, moves to a distance of four to eight miles. He has heard of the "Baptis'," the "Methodis'," and the "Christian" churches, but has never seen a "Prisbyturian," though he has often heard them berated. If his move brings him to your section, he distrusts you unless he has heard you or knows about you.

It is therefore well to "do the work of an evangelist," and preach often on new ground. Many attachments are

made by the pastor who is willing to take several trips monthly to distant points. The tenants who come from these places will want to hear him in his own church, and may become regular worshippers with him ere long.

This form of preaching wipes out the handicaps of Presbyterian novelty, alleged Presbyterian diffidence or crankiness, and relieves the timidity of the newcomer by seeking him long before he comes to you. It has been my unvarying experience that, when Presbyterian preaching is heard in this way, it meets with warm approval.

Success will hinge for Christians only on godlikeness. To go out, reach out, seek others, before they seek us, is the pledge of our success. I have often been mortified to compare the far-reaching and gratuitous activities of ministers in other denominations with the neglect of such activities by ministers of our own.

The standard admonitions on church expansion would be out of place in this brief paper. It presupposes popular sermonizing and tireless pastoral work, in which people who are special friends of the Manse, have not a whit of preference over the spiritually destitute and inattentive.

Springfield, Ky.

THE COUNTRY PASTOR.

By REV. E. D. BROWN.

Pastor of Thyatira and Back Creek Churches.

Being a country parson, I am, of course, interested in what is written about the country church. In my judgment, the trouble with a great deal of it is that it is written from the viewpoint of a roll-top desk in a city block, and by people who evidently have had little or no experience in country work.

For example: One writer urges that the remedy for the country church is for the minister to turn his pulpit into a kind of Farm Demonstration Bureau, and his Women's Missionary Society into a Canning Club. I would like to see the writer try this phase on one of our old country churches.

Another writer urges very earnestly that the country parson quit preaching to farm-

ers about hell and heaven, salvation from sin, and the like, and talk to them about things with which they are familiar every day—otherwise the country church will decline and die. The answer to this is, that it is not true.

Why cannot some people remember that country people are "just folks," with souls to save like anybody else; and that the "Gospel of Christ is the power of God unto salvation to everyone that believeth," whether in the country or in the city?

The trouble is in getting efficient men to go to the country and proclaim this all-powerful Gospel. This, in my judgment, is the real problem—if there be any. But what kind of a man do we need for the country church? At the risk of being mis-



The Concord Church, Loray.

understood, let me mention a few qualifications that are specially needed:

He should be a man who can preach.

Dr. Alexander was not far wrong when he said to his students, "Young men, when you go to the city, take your best coat, but when you go to the country, take your best sermon." Country people are not so particular about the style of the preacher's clothes, but they are very particular about the character of his sermon. Furthermore, they can recognize the Gospel when they hear it, and will not be satisfied with a merely pious lecture, or address on literature, politics, sociology, or tuberculosis. They expect to hear the Gospel, and know that they have a right to expect it. If you want to find sermon tasters, go to an old country church. The people expect to hear something that will make them think; they expect to be fed. The country is the very last place to send a poor preacher.

He should be a man with plenty of good, common sense, and an abundant store of patience.

Country people, and especially those in our old communities, move slowly. They are not ready to accept without question every new thing, even though it be suggested by a minister of the Gospel. The preacher must be patient, and if he has the confidence of his people, and can convince them that the change suggested is right, he will find that after awhile they will come to his side and stand by him loyally. The restless impatient man, who thinks that he can in a few months change the ways and customs of an old country congregation, is doomed to disappointment. He will probably be about as successful as the man Mr. Kipling tells about who "tried to hustle the East."

He should be a leader and organizer.

Just here many of us fail. It is much easier for the preacher to go ahead and do things himself than to train some inexperienced person. Yet it is evident to all who are acquainted with the facts that one of the crying needs of our country churches is leaders. Here, then, is a golden opportunity for the organizer and leader to exercise all his gifts.



The Children's Mission Study Class.

The country church, as a rule, is very much in need of wise training in the matter of systematic giving. The pastor should be one who can lead in this, as well as in other church work.

The country preacher should by all means live in the country.

He must identify himself with his people. So long as he and his family live in town, it will be impossible for his congregation to consider him as one with them. I am persuaded that some country churches have been killed by this very thing.

No doubt, some will say that the qualifications mentioned are needed in the city pastor, too. So they are, but they are peculiarly needed in one who will render most efficient service in the country church.

After more than ten years experience as a member of the Home Mission Committee in two Presbyteries, I can testify that it is very hard to secure capable men for our country churches. Among the various reasons for this, are: The discouraging character of the work—so many of the best members will move to town; the inconvenience and discomforts, in many cases, of living in the country. It is hard for a preacher to think of taking a cultured and refined wife to live where there are absolutely no modern conveniences in the manse, and in many cases where the impossibility of securing help compels the wife to spend most of her time in household drudgery. But perhaps the greatest difficulty of all is the inadequate support. It means that the country parson must learn and practice "the gentle art of doing without things." Yes, and it means real hardship if his children are to be educated.

But after all, there are compensations too. The country church is largely free from many things that help to break the city

pastor's heart. The country parson may not handle much money, and he may have to deny himself many things; but if he is faithful, he may be sure of the love and esteem of his people, and when he stands before them to proclaim God's message, he may be sure that they are really going to think about what he says. He may not be made

prominent in public places, and his work may appear to be a failure, so far as visible results in that particular church are concerned, but is it not worth while to reach with the Gospel and train those who are to make the existence and growth of the great city churches possible?

China Grove, N. C.

WORKING OUT FROM THE CENTER.

By REV. GAINES B. HALL.

THE Savior's precept and preaching was: "Beginning at Jerusalem." His example was: "Going out in all directions." The same precept and example are good today; begin in our home town, and go in every direction with the Gospel. We may begin in the center of county-seat towns, and preach the Gospel in every direction, whether we find any Presbyterians there or not. There were none in Africa or China until they were made through the preaching of the Gospel.

Five years ago the Graham Church, Fort Worth Presbytery, had something over 100 members. Five miles from town we had a church of 15 members, who came from the Graham Church. With this as a starting point, the Graham Church decided, if possible, to give the Gospel to every school-house within five to ten miles. Effort was made to bring the people in town to church, but finding this difficult, the pastor and elders started out to find the people, organizing union Sunday schools and helping run them. The pastor preached every Sunday afternoon, returning for night service in town. One Sunday school, whose untiring superintendent often walked five miles

to conduct it, reached an attendance of 100. Each summer the pastor held as many meetings as possible, sometimes assisted by the Presbyterial Evangelist. Many were converted and united with the Graham Church, until there were enough to organize. The church of 15 members grew to 35 in spite of removals. The members of two other committees were organized into a church having 25 members. On fifth Sundays and on one Wednesday night per month, the pastor preached at a church in a village 15 miles away, and their numbers were doubled.

All this time the central church was growing. Their interest in the outlying work quickened their zeal at home. As people from these districts around moved into town for better school privileges, knowing something of Presbyterian preaching and interest in their welfare, many united with the Presbyterian church, or became regular attendants upon the services.

The work increased beyond one man's time, and Eliasville, a country church that has given seven of her sons to the ministry, gave their pastor for half time to supply six points, three each Sunday.

These Graham and Eliasville churches are widening their circles in every direction, making Presbyterians and building up churches all over the country. But have they stopped this near home? "Beginning at Jerusalem," working around town, has quickened their interest in sending the Gospel to the uttermost parts of the earth. While widening the home base, they have caught a vision of a world field. Last



The Ford—A good assistant to the Evangelist—Who Will Supply it?

year Graham Church, which has recently stopped receiving Home Mission aid, gave \$800 to Foreign Missions. Two hundred and ten members have been received into the Presbyterian church in and around Graham in the past five years. Today there are six Presbyterian churches in the county, where a few years ago there were but two.

Rev. Gary L. Smith, the new pastor at Graham, and Rev. T. M. Cunningham, pastor of Eliasville, with their cars, are covering a large territory, preaching in country churches and school houses to large appreciative audiences, besides building strong churches in their respective towns.

It is true that many of these members move on cityward to recruit these city churches, where they add their strength, many of them becoming offi-

cers or leaders.

Does the country work pay? Eternity alone can reveal how great the dividends! Then, shall the field from which God calls seven-eighths of the Church's ministers, six-sevenths of her college professors, and three-fourths of her leaders in the city churches, go untilled or neglected? Is it keeping faith with God to pray for more ministers, while turning our backs upon the very source from which He calls the vast majority of them? Shall we train our young men to expect the city pastorate, after a few years of preparation in a country church? Instead of rushing them into the great streams of humanity impounded within the city, shall we not train more for the work of sweetening the waters at the fountain head, the country church?

Anson, Tex.

ALERT IN SOUTH CAROLINA.

Piedmont Presbytery in South Carolina passed the following resolutions at the April (1916) session:

In view of the fact that a large interest of this Presbytery centers in the Country Church, one-half of our churches being located in the open country, and the further fact of the exodus of their former members from the open country; and the consequent decadence of these churches, therefore,

Be it Resolved: that this Presbytery begin an aggressive and constructive policy for the rehabilitating of our country communities and the upbuilding of our country churches. And to this end,

First: that all our ministers be urged to study the problems of our present country life, and the relation of a prosperous agriculture to a prosperous Country Church.

Second: that our members continue to give time and attention to our country churches as they may have opportunity, as pastors, or supplies, or through occasional services.

Third: that the Committee on Local Home

Missions be instructed to endeavor to secure a pastor for one of the proposed groups, who shall be charged with the leadership in developing the rural churches in the bounds of the Presbytery; and that the funds secured by Rev. J. E. Wallace be turned over to this cause, provided the donors consent thereto.

Fourth; that the Presbytery urge its ministers and people to study the relation of Man to Land, especially as taught in the Scripture; and to do all in their power to further Home-Ownership.

Fifth; that the Presbytery urge also upon all to study the relation of man to his Fellow-Man, and to further Organization and Co-operation in the Country.

Sixth; that the Presbytery, through the Chairman of the Local Home Missions Committee, maintain a correspondence with proper persons and authorities at ports of entry, and with our people who have land to sell at reasonable terms, with the purpose of assisting in the settlement of these lands by desirable Presbyterian immigrants.—*The News Letter, University, N. C.*

THE DEACON AND HIS DAUGHTER NANNIE.

"Yes," said the deacon, "there's many a man calls himself honest that's never so much as inquired what amount of debts Heaven's books are going to show against him. I've learned that. There were years in

my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to Heaven in those days. I couldn't talk about anything but money-

getting, and that wouldn't have been a suitable subject up yonder.

"I know I read once about one of the kings of England, Edward I, who had an officer called the Lord High Almoner, and one of the things that man had to do was to remind the king of the duty of almsgiving. I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the Children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the Temple, and he just turned to the Lord and said, 'All these things come from Thee, and of Thine own have we given Thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home Mission day was headache day with me allers; Bible Society day I'd gen'rally a tech of neuralgy. Ministerial Relief day I'd begin to be afraid I was going to be deaf, and oughtn't to be out in the wind; and on the Sabbath for helping the Publication Committee, like as not my eyes would be troubling me so I didn't feel able to get out.



The Deacon.

(Adapted from Saturday Evening Post.)

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the Apostles took religious papers. The Bible was enough for them, and it ought to be for other folks.

"And yet, I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her Catechism, and by-and-by she got kinder quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in Heaven?'

"'Why no,' says I, astonished like. 'What made you think of that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house. But at last I found out that she'd heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in Heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the Village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in Heaven.

"Well, wife talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know; but I didn't listen much. I was mad to think that Seth Brown dared to talk about me in that way; right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't sorry to see him the next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well, Deacon, if you think the bank of Heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and Home Mission Sabbath and the headache, and all the other special days, till it just seemed to me I couldn't stand it any longer. And I knelt down there in the blackberry patch, and said, 'O, Lord, I've been a stingy man if ever there was one, and if ever I do get to Heaven, I deserve to have to pay rent sure enough. Help me to give myself, and whatever I've got, back to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to give. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now; and I

mean to keep on giving 'as unto the Lord,' till I go to that Heaven where Nannie's been these twenty years."—*Woman's Foreign Missionary Society of the Methodist Episcopal Church.*

A SAMPLE OF WHAT THE PAPERS SAY.

GOVERNOR LOCKE CRAIG.

The moral and intellectual growth of North Carolina has kept pace with her material growth. We have not forgotten that the child is the hope of the State.

There are now in attendance upon our public schools more than twice as many children as in the year 1900, and they are going to school nearly twice as many days in the year. The houses in which they are taught cost nearly nine times as much, and their teachers are paid two and a half times as much. Then the average value of a school house was \$158; now, it is \$1,162.74. Then there were 1,190 log school houses; now there are but 65. Soon these will give place to handsome structures similar to those that are the ornament and pride of nearly every school district in the State. This has cost money, but money that the patriotic citizens of North Carolina willingly paid.—*News Letter, Chapel Hill, N. C.*

* * *

MINISTERS AS FARMING EXPERTS:

The country pastor finds that his standing in his neighborhood and his influence in the pulpit depends largely upon his knowledge of scientific farming. None of our Seminaries, however, combine that in their course, so that many a young preacher is compelled to learn by experience. In California, about five hundred active pastors, representing twenty different denominations, spent a week at the State University farm in December as the guests of the University. By this means the ministers become acquainted with the agricultural problems that confront the farmers, and also with the scientific theories of agriculture. By this union of Church and State, the pastors learned how to get into closer touch with the people, and the State will receive a benefit in having a more enlightened and moral citizenship.—*The Presbyterian Standard.*

* * *

For a subject that is as much "advertised" as home missions, it is wonderful that there should be so little done. In South Carolina, the Presbyterians have a magnificent opportunity for church extension. All our people are of English or Scotch descent; ninety-nine hundredths of them are Protestants. We have a State chock-full of little towns and villages, old ones and new ones, and a good crop coming on. Every one of them has room for three churches

of our standard patterns, (Methodist, Baptist, Presbyterian) for there are those three styles of thought, prevailing throughout the States. Other denominations are doing their duty. If talking is duty, then we are doing it too.—*Our Monthly.*

* * *

The Community Recreation Center would go far toward a happy solution of the problem in at least nine "dull" places out of ten. A conveniently located meeting place, a library of helpful reading matter purchased by "clubbing together," each interested member contributing to the general pleasure in entertaining by using local talent—these are some of the vital benefits. A large magic lantern outfit with beautiful and instructive views will not cost much, and is certain to prove a potent source of enjoyment, especially to the children. Intelligently launched, collections for community betterment are not difficult matters.

The Recreation Center is a boon particularly to the overworked farmer's wife. Here she can get away from drudgery for a golden hour or two, to return strengthened and refreshed.

There may be sewing parties, or a score of different and distinct interests. The vital thing about it all is the sunshine it instills into life, opening up unthought of avenues of self-expression and usefulness.

Let us be loyal and do what we can to adorn our communities by making them the wide awake, progressive, pleasant places we long to live in—you and I.—*Albert I. Mason in "The Way."*

* * *

THE AMERICAN COUNTRY-BRED BOY:

He is still at the front, making good where there is a call for brain and brawn and backbone. In church and state, counting house and trade, planning and executing, they want him to take charge and lead the way. He is merchant, banker, constructor, director, engineer, financier and so on. To this effect were some figures quoted by Dr. Gunsaulus, of Chicago, in an address to students of the Minnesota State Farm School. He said that of the twelve most prominent preachers of his city, "every last mother's son was raised on the farm; so were all the leading journalists, eighty-six of the one hundred biggest corporation lawyers and seventy-three of the one hundred most efficient engineers. Yet neither town nor country need make or unmake the man,



The Rural South Needs More Scenes Like This. (The Christian Observer.)

Both have their drawbacks and obstacles, but "a man's a man for a' that," whether he toils beneath the canopy of the vaulted sky, or "cabined, cribbed and confined" between vault-like walls in a skyscraper.—*The Presbyterian of the South*.

* * *

PRESIDENT WILSON:

There is not a single selfish force in the world that is not touched with sinister power, and the Church is the only embodi-

ment of the things that are entirely unselfish, the principles of self-sacrifice and devotion. Surely this is the instrumentality by which rural communities may be transformed and led to the things that are great; and surely there is nothing in the rural community in which the rural church ought not to be the leader, and in which it ought not to be the vital, actual center.

I dare say this has been repeatedly said. I merely want to add my testimony to the validity and power of that conception.

—*The Christian Observer*.

CAN YOU TELL?

1. Mention the ways in which various agencies are co-operating in the improvement of country life conditions.

2. When, Why, and What—two Laymen's Missionary Conventions for Home Missions?

3. In what way is the successful country pastor like the journeyman workman?

4. How is Bethel Church serving a large field?

5. When was love more effective than the sheriff in quelling disorder among some young men?

6. How has a certain country Baptist church been a center of helpfulness in a community?

7. Mention several ways by which

Tenant Farmers may be won.

8. Give some of the qualifications of a successful country pastor.

9. What are some of the returns yielded by country work in the West?

10. Outline the far-reaching program of a Presbytery in South Carolina.

11. How was the Deacon made to see the duty and privilege of giving?

12. State some of the things the papers say about the vital importance of the country church.

13. Tell about "the cotton plan" in a country church.

14. Why was a tombstone, with an epitaph, erected over the grave of a hen?

A SERIES OF PROGRAMS ON THE COUNTRY CHURCH.

Prepared by MRS. J. A. DORRITTEE,

Secretary, Assembly's Home Missions, Synodical Auxiliary of Virginia.

No. 1—Why is it a Problem?

Scripture Reading. Mark 4:1-9; John 4:34-38.

Prayer—That all may realize the opportunities that lie close to our hand, and may know the way He would have us work.

State the social advantages of city, home, school, church; of country, home, school, church.

The Importance of the Rural Question ("The Rural Church, Its Importance and Its Needs,") Wallace; United Presbyterian Church, 704 Publication House, Pittsburgh, Pa.

Poem—"The County Church" ("Christian Observer," November 3, 1915.)

The Important Assets of the Country Church ("The Country Church," page 10.)

Brief Resume of Conditions Nearest you. What have you done to help?

No. 2—Peculiar Difficulties of the Country Church.

Scripture Reading. Matthew 10:24-42.

Prayer—For a Vision that will look over the boundaries of denominationalism into a wider field of community evangelization.

Discussion—"Farm Tenancy" and the Ability of the Church to Reduce It. (See "Country Church," page 12.)

Poem—"The Country Church," by Bailey. ("The Country Church," page 18.)

Paper—"The Absent Pastor," To What extent is he Responsible for Present Conditions?

Talk—Agricultural Education in Rural Schools, Summer Schools and Agricultural Colleges; Its Influence on the Country and Church.

No. 3—Unequaled Opportunities of the Country Church.

Scripture Reading—Matthew 6:25-34.

Prayer—That in the wide field of social service we may sow the seed of Christ's death and resurrection, as the only way of eternal life.

Talk—"The Village Church and the Open Country." (by Rev. S. E. Persons; Board of Home Missions, Presbyterian Church, U. S. A., New York City.)

"Reaching the Men." (Article by Rev. Scott King; "Assembly Herald," 1328 Chestnut Street, Philadelphia, Pa.)

Bible References—Christ's attitude toward recreation and social intercourse:

With Fishermen, Matthew 9:18.

With Pharisees, John 3:1.

With Tax-gatherers, Matthew 8:5; Luke 10:38-42.

With Sinners, Luke 7:37; Luke 15:1, 2; John 4:6-42.

With the Sick, John 5:3-9; Luke 5:12, 13

With Social Joy, John 2:1-11.

With Social Sorrow, John 11:1-44.

With the Individual, Matthew 17:12; Luke 15:8.

Paper—Dependence of the Town on the Country. ("The Country Church," page 3.)

No. 4—The Solution of the Problem.

Scripture Reading—Deut. 6:17-25.

Prayer—That individuals may realize that they are the "Church," and that the community reads them.

Talk—Adequate Leadership; The Pastor, The Teacher, The Individual. ("Church of the Open Country," chapter 8.)

"Modern Methods in the Country Church." Leaflet by M. B. McNutt, Board of Home Missions, Presbyterian Church, U. S. A., 156 Fifth Ave., New York City.

"Aunt Parson's Story." (Leaflet; The Executive Committee of Home Missions, Atlanta, Ga.)

"How One Country Church Did It." Article from Home Mission Paragraphs, September, 1914, 156 Fifth Ave., New York City; or write to Rev. H. W. McLaughlin, Raphine, Va.; or see articles in this number.

Notes.—While these Programs, or studies were prepared especially for the country church, they can be used anywhere with profit.

Mrs. Dorrittee suggests that, after the close, the interest shall not be allowed to die, but that some definite work be decided upon and persevered in: That strong churches visit weaker ones; and that each do all that is possible for the Master, who will give His blessing to unselfish work in His Name.

She recommends that each member of the Society, or Class, have a copy of The Country Church, Its Ruin and Its Remedy, by Dr. S. L. Morris; and that the Chairman, or Leader, have The Church of the Open Country, by Wilson; The Challenge of the Country, by Fiske; or some other good text book, with Leader's Help.

Other leaflets or articles in the current Number, may be substituted for those mentioned. There is a wealth of literature ob-

tainable. A copy of The News Letter of the University of North Carolina will be sent, as long as the supply lasts, by the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga. Or, write your own State University for literature.

The News Letter gives the following additional list of studies that concern the South, or mainly so:

The Part of the Church in Buildnig Civilization—Dr. Clarence Poe, Raleigh, N. C.

The Country Church, A Country Life Defense; The Status of the Country Church—(The Christian Observer, March 12, 1913.) Our Carolina Country Church Problem—All by

Prof. E. C. Branson, University N. C. Extension Bureau.

The Country Church in the South—Rev. C. L. Greaves, Lumberton, N. C. (Progressive Farmer, June and July, 1912).

A Rural Survey in Benton County, Ark., and Gibson County, Tenn. Presbyterian Church Home Mission and County-Life Board, 156 Fifth Ave., New York.

Reading list in Social Service—Federal Council of Churches in America—Rev. C. S. Macfarland, 105 East 22nd St., New York.

The Rural Church Problem—Rev. Charles King, Louisiana, Mo.

Country Church Day Bulletin—University of Virginia, University, Va.

REPORT OF THE TREASURER OF ASSEMBLY'S HOME MISSIONS, DECEMBER 31, 1916.

RECEIPTS:

	1916	1915
Churches -----	\$ 67,445.79	\$ 61,653.05
Sabbath Schools-----	3,655.62	3,404.27
Societies -----	13,032.38	10,556.74
Miscellaneous -----	26,305.03	28,269.13
	<hr/>	<hr/>
	\$110,438.82	\$103,883.19

Cost of Home Mission Work to

December 31, 1916-----\$137,805
Total Receipts to Dec. 31, 1916-- 110,438

Deficit, ----- \$ 27,367
Indebtedness ----- 13,000

\$ 40,367

A. N. SHARP, *Treasurer.*

THE CRY OF THE FIELDS.

ANNIE BARNWELL MORTON.

Hark that cry from China's millions,
Torn by famine, war, and fear;
Can you not amidst its anguish
Catch the note of Christian prayer?
We have borne the glorious tidings,
Sowed the seed with toil and pain,
Which is ready for our garner's,
Precious sheaves of golden grain.
Hear them calling, "Send us reapers,
For the gathering-time is here.
Will you waste God's blessed harvest?
Will you slight our urgent prayer?"

See Japan's fair Island Kingdom
Crushed by earthquake, flood, and flame;
She, too, cries for help—and listen,
Some are calling in Christ's name.
Seed we sowed, by suffering watered,
From white fields sends up the cry,
"Send us reapers, send us reapers.
See the harvest—tide is nigh."

Mark the little Hermit Kingdom,
With her doors flung open, stands
Pointing with insistent finger
To her faithful martyr-bands;
Crying, "See our sheaves how glorious,
See the grain that for you waits;
Send us reapers, send us reapers.
Ere they close again our gates."

Ore-filled earth and mighty forests
Of Brazil's priest-ridden land,
Join with Cuba's blood-drenched island
Urging still the same demand;
Mexico's weak voice is added;
All in one loud cry unite,
"Send us reapers, send us reapers;
See our harvest—fields are white."

But among the pleading voices
One sounds loudest and most clear;
Is it that the tongue is ours
And the caller stands so near?
Is it that the blood-tie binds us;
That we're one in speech and race;
That within our country's heart's care
Is the pleader's rightful place?

Faithful Christians from poor China,
Martyrs from the Hermit Land,
Converts from the Island Kingdom,
Christians from the Congo's strand,
Captives freed from Rome's hard bondage,
All in chorus loud unite,
"Send us reapers, send us reapers;
See our harvest-fields are white."
To each call our heart makes answer,
"We will give to you a part."
But the call that thrills us deepest
Rises from our Country's heart.
Morganfield, Ky.



GIVE TO THE WORLD THE BEST YOU HAVE

MADELINE S. BRIDGES.

There are loyal hearts, there are spirits
brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

WHAT A COUNTRY CHURCH HAS DONE.

By MISS MAGGIE WHITESIDE.

Our Missionary Society in Steele Creek Church, N. C., was organized twenty-seven years ago. In this time we have contributed over five thousand dollars. While we feel that this is not a large sum for so many years, yet I believe that if we had just given through the church, and had no separate organization, our gifts would not have amounted to over \$200 or \$300. This shows the value of organizing societies in the country.

Our meetings are held monthly at the church, as that is the most central place. We do not serve refreshments. We open with devotional exercises, and have missionary readings, and try to vary our exercises a little. We do not have large crowds at our meetings, but all the members seem to take an interest in the work.

We subscribe as we feel able to give, and the ladies make their missionary money in whatever way they can,—selling chickens, eggs, butter and milk, vegetables, etc. We have no bazaars or fairs as some of the city people do. Country people cannot make money that way. We made and sold a great many quilts some years ago, but cannot make anything at that now.

Well, as to the children, in whom I am more interested than in the grown people; It pays to organize them. We have ladies

for president and vice-president, but all the other officers are children, who do all the work they can, and they are very willing workers. We meet once a month,—on Saturday afternoons during the school term, and on a week day during the summer—vacation time.

Different plans have been tried by the children to raise money, and the best seems to be missionary cotton patches. Most of our children live on farms, so each family can have a special missionary patch, and the children can do much of the work themselves. That is the most important thing—to train the children to work for Missions. We did not do much the first year we tried it, but each year they do better.

At each meeting a collection is taken. In addition all are given mite-boxes to use during the winter and open in March. At that time we serve some refreshments, and they always look forward to these meetings with great pleasure. This meeting we always have at the church, and we had 70 at our last meeting.

What we make depends, of course, to a great extent on the price of cotton. One year we had \$279. The children bring the cotton to the church, when we have our "gathering," as we call it. There are exercises by the children, and an address to

them, generally by an invited visitor. The parents help and encourage the children—which they should do in anything they undertake.

I hope others who live in the country will try the "cotton plan." We have found that it is the best and easiest way.

Charlotte, N. C.,
Route 12.

THE MISSIONARY HEN.

In one of the villages of Gloucestershire, England, there is a pretty old-fashioned garden and orchard. They belong to a friend of mine; and the first time I visited her she took me round, and in one corner of the garden I saw a little tombstone. I did not like to ask about it, as I thought perhaps it belonged to a pet—a cat or a dog—that the lady had prized very much, but I wondered what its history was.

Just before I was leaving, some one said to me: "Have you seen the epitaph to the missionary hen? O, you must see that before you go!" So I was hurried down and shown the little tombstone I had wondered about, and on it were these words:

DECEMBER 21, 1869.

Here lies Tidman's missionary hen,
Her contributions four pounds, ten;
Although she is dead the work goes on,
As she has left seven daughters and a son
To carry on the work that she begun.

So be it.

Have you ever heard of a hen's being buried, and having a tombstone erected to her memory? How I laughed, it seemed so funny! A long time ago, before I was born and years before any of you were, there lived a man called Tidman in the village nearby, and he longed to do something for the London Missionary Society. He had not much money to give, but he thought he would try to earn some.

He kept some fowls, and he decided that one of his hens should belong to the Society, and that all the eggs she laid should be sold and the money given.

Before she died the money amounted up to £4 10s—about \$23. Perhaps some of you would like to ask your mothers how much an egg at that time, probably cost, and then work the sum out, and find how many eggs she must have laid to get such a big sum of money.

But that was not all, because she sat on eight of her eggs until they were hatched, these too belonged to the Society, and must in time have brought in quite a large amount.

When the hen died, the old man had her body embalmed, and then asked my friend's mother if she would allow him to bury it in her garden and erect a little monument? He thought many more people would read the inscription there than in his own back yard, and that those who read it might be inclined to try to do something similar, so that the hen would still be helping the London Missionary Society.

Just now, when our Society needs so much money and when the war makes it so difficult to get, I thought Tidman's missionary hen might speak to a bigger congregation than she has in that dear old-fashioned country garden; so I asked my friend if she would let me tell the story, and she gave me leave.—*News From Afar.*



Some of These Will Certainly be Missionary Hens.
(Adapted from the Country Gentleman.)

To the Nation as to the man, to be without God is to be without hope.

SOWING AND REAPING

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower.
He lights the evening star.

The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then O Father,
For all things bright and good,
The seed time and the harvest,
Our life, our health, our food.

Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest,
Our humble, thankful hearts.—*Selected.*

JUNIOR HOME MISSION PROGRAM FOR FEBRUARY.

Prepared by Miss Barbara E. Lambdin.

In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Eccles. 11:6.

1. Song—"What a Friend We Have in Jesus."
2. Recite motto verse in concert.
3. The Lord's Prayer.
4. Transaction of business.

A DAY IN THE COUNTRY.

5. Song—"Thou Didst Leave Thy Throne."
6. Recitation—"Sowing and Reaping."
7. God's Fruitful Showers—Isa. 55:6-13.
8. Prayer—That we may take God's Word into our hearts, and that it may mold our lives.
9. Song—"We Plow the Fields and Scatter."
10. Some Country Churches.
11. The Missionary Cotton Patch.
12. The Story of the Missionary Hen.
13. How the Deacon Learned to Give.
14. Recitation—"Give to the World the Best You Have."
15. Song—"There Shall be Showers of Blessing."

16. Prayer—For all country, or weak fields; for those who labor in discouraging places; for all Home Mission work; that we all may be sowers of the "good seed."

NOTES.

7. Develop the thought briefly that we shall reap as we sow, that we may help others sow "good seed," and that God will prosper it, and made it bring forth fruit.

10. A short talk by the leader, or some one selected, to tell in an interesting way about the work of the rural Church—its problems, its joys, its importance in the life of the Church at large. See articles in the Home Mission Department, or send 5c. for Dr. Morris' leaflet, to the Executive Committee, Home Missions, 1522 Hurt Building, Atlanta, Ga.

11, 12, 13. If desired, the children might impersonate the characters telling these stories; coming on the platform singly, or all together, and giving the incidents as part of a conversation.

A LITTLE BROWN GIRL'S PLEA.

By L. S. JANES.

If I were white with golden hair,
With face like yours, so sweet and fair,
With home and school and loved ones dear
And nothing harsh and bad to fear.
And if I knew the Savior's love
Sent here on earth from Heaven above,
If I could talk to him apart,
And feel his answer in my heart.
If you were here instead of me,
Oh, little white girl, don't you see,

A great big debt I'd owe to you
That I must pay if I'd be true?
If you were standing in my place,
All sad at heart and brown of face,
If you could only cry and moan
And say your prayers to Gods of stone.
Wouldn't you want me to pray for you,
And send of pennies just a few,
That you might learn to praise his name
Who loves us ev'ry one the same?

THE SUNSHINE BAND.

O we're the Sunshine Mission Band,
For all that's good and true we stand;
We want to study, work and pray,
To help the heathen far away.

And then our happy voices sing,
As unto Him our gifts we bring;
We want to shine, dear Lord, for Thee,
So others may Thy goodness see.

We pray to God to keep us true,
And show us what He'd have us do;
For we have heard of His command,
Go preach the Word in ev'ry land.

We'll scatter clouds and banish gloom,
And find the sweetest flowers that
bloom,
And if the rain should chance to fall,
We'll make the rainbow over all.

CHORUS.

And happy are we all the day,
No matter if we work or play;
The sunshine's in our hearts you know
And so it makes our faces glow.

—Mrs. G. M. Janes.

(Air—Maryland, My Maryland.)

SOME YELLOW BIRDIES.

By MISS A. M. BARNE'S.

OUTSIDE the snow was beginning to fall in great feathery flakes that would soon cover the ground with a pearl-white blanket and make the loveliest drifts against the trees and fences. Winter was coming. Thanksgiving was almost here. The beautiful green trees had disappeared. There were only gaunt trunks and bare branches now. Saddest of all, the flowers had ceased to bloom and the bird songs were hushed, except for faint twitterings as the tiny feathered folks hovered beneath the shelter of the bare branches, seeking to find haven from the cold and snow. Within the old farmhouse, however, everything was snug and cheerful. There was a log fire in the big chimney place, and in its glow the children had gathered and were popping corn.

"O, poor little birdies!" exclaimed Dollie, who had just been to the window for a look at the snow. "How cold and sad they look! And I know they are hungry too. Do, Chrissie, let me throw them some of my corn."

"You can, darling, if you wish; but I don't believe they can eat the big

grain, they are such tiny birdlings and their throats are so small. Get some soft bread crumbs for them, Dollie."

"Yes, I will Chrissie. That's the very thing! I'm so glad you told me."

But directly Dollie came back, her face puckered with disappointment. "I threw them the crumbs, Chrissie, but I could not get a single birdie to come and eat them."

"Well, maybe they are not so hungry as you thought, little sister. There are still berries and nuts in the woods, you know, and God teaches the birdies where to go to find them."

"But I don't care if there are berries and nuts for them, Chrissie; I'm so sorry for them. They look so cold and sad. O Chrissie, I'm sorry for *everyone* and *everything* that hasn't the good things and the good times we have."

Tears were in Dollie's eyes now, and her tender lips were quivering. Chrissie put her arms about her. "That's a tender-hearted, precious little sister," she said. "But sit down, dear, and I will tell you and Frank of some little birdies who need the good things you

could give them far more than the birdies on the trees."

Frank was all attention at the words. He pressed nearer. What charming stories Chrissie could tell!

"Far away, across the great wide ocean," began Chrissie, "in a big, strange country—strange to us because of the many queer customs of the people—live thousands, nay, millions of the cutest yellow birdies."

"With downy wings?" questioned Dollie excitedly.

"Well, no," hesitated Chrissie; "these birdies are without wings."

"Who ever heard of birdies without wings?"

"Well, these birdies have no wings, little sister. They could not use wings if they had them, they are so rolled and bundled up in things."

"O there, now I have you!" cried Frank. "I don't believe you are talking about *real* birdies at all."

Chrissie smiled. "These birdies," she continued, "have the brightest eyes, shaped like the almond nuts we like to eat—only they are shoe-black. And there is the blackest hair on their heads"—

"I thought you said they were *yellow* birdies," interrupted Frank. "And pshaw! I never heard of birds with hair. You're tricking us, Chrissie."

"Just you wait. In the land where these birdies live it is night when we have day; and when we are going to bed they are just getting up to wash their faces."



This scene might seem to be most anywhere in America, but it is at Kunsan, Korea, and these little folks are (beginning in front), Caroline Patterson, Selina Harrison, Vivian Harnsberger, Charles Harrison and Jimmie Patterson. The pony's name is Yorrick ("Alas, Poor Yorrick."—Ed.)

"O, now I have you!" shouted Frank. "The country is China. We had it in our geography lesson just last week. It's an up-side-down land. They do everything there just the opposite of what we do. We shake a friend's hand; they shake their own. We have baked bread; they have steamed bread. When we row a boat we pull; when they row they push. We wear black for mourning; they wear white."

"Are they hungry birdies?" asked Dollie, her voice quivering.

"Yes, dear, thousands of them are, I know; for in some parts of the country the crops often fail. Then there is no rice, no millet, and many, many of the poor little yellow birdies die of hunger. And their mothers die too, and there is no one to rock the poor, wee birdies to sleep and to sing cradle songs, and to"—

"O, now I have caught you too!" cried Dollie, clapping her hands. "You are not talking about birdies, Chrissie, but *babies*."

"Yes, dear, Chinese babies, Chinese boys and girls—poor little suffering ones who have so much that is dark and cruel in their lives."

"What makes it so sad and dark for them, Chrissie?"

"They know nothing of Jesus our Saviour—how dear and precious he is to little children who seek his love;



Selina and Charles Harrison. Santa Claus did get to Kunsan, Korea, after all.

how bright and happy he can make their lives. Their parents are heathen too. In their homes are gods of wood and stone that they worship. When they are sick they think it is an evil spirit that has caused the sickness. They run needles through their bodies to drive the bad spirit out. They have no churches, only here and there as the missionaries have built them. Instead there are horrid old temples, where grim idols sit cross-legged or stand glaring at the poor people who make them offerings of fruit and flowers and rice, thinking thus to win their favor. And in these dark places there are no preachers to tell them of the true way, and no Sunday schools with kind, gentle teachers! no hymn books with sweet

hymns. O, it is so sad, *so sad!* Poor little yellow birdies!"

The tears were trickling down Dollie's cheeks. "O Chrissie, now I *know!* The Churches and the Bibles and the Sunday schools and the missionaries are the 'good things' we have that we can share with the little yellow birdies in China. And, Chrissie"—

"Yes, dear?"

"I'll never say again I don't want to join the missionary society. I am going with you the very next time, Chrissie, even if I do have to walk two miles through the snow."

"So am I," announced Frank sturdily.

By permission Foreign Department Woman's Missionary Council, M. E. Church, South, 810 Broadway, Nashville, Tenn.

JUNIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1917.

Arranged by Miss Margaret McNeilly.

TOPIC—MORE ABOUT CHINA.

Scripture Reading—Psalm 19.

Song—Selected.

Prayer for the children of China.

Roll Call—Answer with the name of a missionary in the North Kiangsu Mission.

Minutes.

Business.

Collection Song.

Offering.

Prayer.

Questions and answers on the North Kiangsu Mission.

Recitation—Our Hero Missionaries.

Story—Little Duh Djen.

Song—Children's Missionary Hymn.
Little Stories of Nunan.

Close with the Lord's Prayer in Concert.

SUGGESTIONS.

Locate on the map the stations of the

missionaries whose names are given at roll call.

From the Executive Committee of Foreign Missions, Nashville, Tenn., can be gotten question books on our Southern Presbyterian Missions in China. From this select questions and answers, and give to the children before the meeting, so that they can learn them, and answer when the question is asked.

Make earnest prayer for the missionaries working with the children, especially in China, and also for the children.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

Mrs. Walter Baxter of Seguin, Texas, writes: "In some way, I did not send in my subscription, and as I use the Survey as my text book, I am left without my main prop. It is the best magazine of its kind we have, and I make up my programs from it. Everyone says this year's work has been the best we have ever had. I say it is all the work of the Survey."

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

MONTHLY TOPIC—NORTH CHINA.

AFTER many vicissitudes and hair-breadth escapes from extinction, the Chinese Republic still survives. The failure of the effort to overthrow it under the lead of Yuan Shi Kai would seem to be a guarantee that it has come to stay. The reasons for this failure are given in a very interesting article in the August Number of the *Missionary Review of the World* by Mr. C. T. Wang, recently one of the National Secretaries of the Y. M. C. A. of China, but now Vice-President of the Senate under the administration of the new President of the Republic, Li Yuan Hung. Mr. Wang says that the real government of China has always been a democracy, with a monarchy super-imposed upon it. The real function of the monarchy in China has never been to govern the country, but to collect revenue. This revenue has always been very largely expended in the multitudinous forms of official graft that have prevailed all over the country. The settlement of controversies and the administration of justice has always been largely in the hands of clan-leaders in the towns and villages and tea-shop juries in the larger cities.

It seems to us that the Chinese Republic has one other danger to surmount before its permanency can be absolutely assured. This danger comes from Japan, which is embracing the opportunity afforded by the absorption of the European nations in the present conflict to do a great many things in China for its own self-interested purposes of which the Censored press re-

ports are only giving us vague hints.

Mr. Wang very properly emphasizes the need of education in China as the one thing of paramount importance. As compared with this the form of government signifies comparatively little. As illustrating this point he says: "Compare Mexico and the United States. Both are republics, but what a great difference between them! No nation can be wisely and properly ruled until the people have become enlightened."

We are glad to see, however, that Mr. Wang does not look upon mere intellectual education as sufficient and that he recognizes the necessity of religion as an essential feature of the kind of education that can save a nation. On this point he says: "The Christian missions in China have made a real and lasting contribution to this educational work for the nation. The mission schools have led the way and in many cases have been the cradle of the modern Chinese educationalists. They have also produced students well known for their strength of character and high purpose in life. In all the political upheavals people have had a good opportunity of watching the students that come into power. They find that those students who through their touch with the mission schools have embraced the real spirit of love and sacrifice of Jesus Christ are the ones that can best be trusted."

This testimony to the supreme importance of our Missionary Educational work should stimulate and en-

courage us to go forward with that work as vigorously as possible. Inasmuch, however, as the Chinese government is itself laying great emphasis on education, and is expending large sums of money in the establishment and equipment of government schools, it becomes necessary that the Mission Boards should expend enough money on their schools to make them fully equal in equipment and teaching efficiency to the government schools. Otherwise they will lose their influence and opportunity by being unable to compete successfully with the government schools.

The North Kiangsu Mission has been asking for \$75,000 to furnish the necessary addition to its equipment. One-third of this amount placed in the Committee's hands just now for this purpose would enable us to put the schools that have been organized at each of our stations in fairly good working order for the present.

OUR OPPORTUNITY IN NORTH KIANGSU.

The territory of the North Kiangsu Mission embraces about two-thirds of Kiangsu Province and contains, according to the most recent and reliable estimate, about thirteen millions of people. This is five millions more than the estimate made for that field when our Missionary Platform was adopted. This field has been left entirely to our care and constitutes about one-half of our total missionary responsibility as defined in our Missionary Platform.

It is our belief that in this field we have the greatest single missionary opportunity given to any church in all the non-Christian world. This opportunity is to establish there the greatest Presbyterian Church in all Christendom, when this part of China comes to be a part of Christendom. Not that we are here or anywhere else in our foreign mission work with any sectarian purpose or motive, but if we evangelize this region we would hardly be able to prevent the Church established there from taking on a Presbyterian form and character.

In the first place, as we have tried to emphasize before, the Chinese are naturally of what may be called a Calvinistic temperament. "The Will of Heaven" and "The Decrees of Heaven" are the constant theme of their thought and conversation.

The trouble is now that, to their minds, "Heaven" represents a God without love or a host of malignant spirits who are always seeking to do them harm. Their Calvinism therefore, takes the form of fatalism and pessimism. When they come to be Christians and believe in the God of Love revealed through Jesus Christ, their natural transformation will be into a nation of Pauline optimists and predestinarians.

In the second place, they are familiar through immemorial custom with the representative idea in Government. The father of the family, the head of the clan and the "elders" of the people have always been their real rulers in every department of their life except that which has to do with their payment of taxes to the general Government. It is hardly possible therefore, that if they are left to their own initiative in the organization of the Church, guided only by what they would find for themselves in reading the Scriptures on that subject, they would think of organizing on any other plan than that of a representative or Presbyterian form of government. This is our opportunity in North Kiangsu.

THE REUNION OF CHRISTENDOM.

This is probably the most talked of subject in the whole range of our present day religious life. It is a fact also that the church-wide impulse toward the reunion of Christendom has come from its foreign mission fields. As the representatives of the various denominations have come face to face with each other and with the problems that have confronted them in Asia and Africa and the Islands of the Sea, they have discovered that the difference between preaching in the simplest or in the most elaborate ecclesiastical vest-

ments, or the difference between calling those who rule in the church, bishops, or presbyters, or stewards, or superintendents, or differences in the view taken by their home churches and expressed in the creeds of those churches, even of important questions of doctrine, are as nothing compared with the difference between Christianity and heathenism. As a result of the reflex influence of this discovery it has come about in the past century that the attitude of the different Protestant denominations toward each other has changed from one of hostility, and, in many cases, of active belligerency to one of friendship and co-operation.

Will this movement stop at mere co-operation, or will it progress to the point of the actual consolidation of all the churches of Christ in one organized body?

If the latter is what Christ meant when He prayed that His people might all be one, then the movement will not stop short of that goal. It is by no means universally agreed, however, that this is what He meant in that prayer, and there are those who conscientiously believe that the highest form of church unity that is possible under present human conditions is one which will leave still in existence separate bodies of Christians, divided on lines of nationality, or forms of worship, or minor points of Christian doctrine, but agreeing on the great fundamentals of the faith and working together on a basis of co-operation and of friendly emulation in pushing forward the cause of our common Lord and Master in the world.

Can the acknowledged evil of denominational division, or at least of the multiplicity of them existing today, be removed without the danger of introducing a greater evil in its place? So great is the "Mystery of Godliness," that no one human mind, even under the fullness of the revelation of it given in the Bible, can comprehend it in all its parts. Because we can only know this mystery in part, and be-

cause different men looking at it from different angles have different parts of it presented to them as being of most vital importance, wherever our Protestant Freedom of thought exists men will entertain more or less variant views on doctrinal questions, and will express those views as they have been expressed in the different creeds and politics of the Protestant churches.

By suppressing free thought and appointing a body of officials to do the thinking of the people, the Romish Church was able to achieve a partial outward unity. Inside of the one external organization, which it built up, confusion and strife have always and everywhere been found. Better the most extreme development of Protestant sectarianism than any external unity accomplished by the methods of the Church of Rome. Nevertheless, all denominational divisions that are not necessary to give proper scope to the unfettered exercise of free thought and free conscience are evil, and ought to be, and we believe under the present impulse in that direction will be done away with in the not distant future.

In this respect the church on the mission field is leading the way. When representatives of the different branches of any one denomination meet on the foreign field they do not, as a rule, perpetuate the minor sub-denominational divisions which exist at home, but organize the results of their work into one church. It is also true that there is an irresistible demand on the part of the church on the mission field that the different denominations that may be represented in it shall come together in some such form of federal or co-operative union as will convince the outside world that the church is really and spiritually one. And there has been a reflex influence from this movement also on the home church, and great progress is being made, although, "there remaineth yet much land to be possessed," towards doing away with the endless duplication and hurtful competition in the church's

work, and the substitution therefor of friendly emulation and co-operation. But in this matter the church at home is still far behind the church on the mission field.

REPORT OF CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

This report is now ready for distribution and may be had by ordering it from the Missionary Education Movement, 156 Fifth Ave., New York. It consists of—

1. A three vol. report of the Congress itself at \$2.00 per set.

2. A Report of the Regional Conferences at \$1.00 each.

3. A Popular History and Report of the Congress in English at \$1.00 each.

These vols. taken together constitute the best extant library of information on Latin America. The information which they contain will be found valuable and interesting, not only by ministers and church workers, but also by those who are interested in this phase of Latin American life. We hope the vols. will have a wide circulation throughout our Church.

"INASMUCH AS YE DID IT NOT TO THESE."

By REV. EGBERT W. SMITH, D. D.

IN ONE of our two China Missions, in a territory assigned to and formally accepted by our Church as part of our rightful share of the non-Christian world, there is a population denser than anywhere else on earth, of 13,000,000.

Of this number, 10,000,000 are as yet utterly untouched by any missionary agency, a mass of sinning, suffering, perishing heathenism, for whose needs we are able, for lack of funds, to do nothing.

This unreached population in this one mission is almost equal to the combined populations of the five great states of Alabama, Georgia, North Carolina, South Carolina and Virginia.

Take the entire states of Arkansas, Florida, Louisiana, Maryland, South Carolina, Virginia and West Virginia, and they would just equal in population the untouched portion of this one Mission.

Since 1907 this territory has been assigned and set apart to us as our foreign parish.

For nine years its people have been dependent on our Southern Presbyterian Church for their knowledge of Christ. Assembly after Assembly has called on our church membership to give the million dollars per year necessary to overtake this task, but only half the needed amount is yet being given.

Here and there throughout our Church the call to double is being heard and answered. The response thus far is readiest from those whose debt to Christianity is greatest—our noble women.

How many millions more of these we are responsible for, dying in utter darkness, shall witness against us at the bar of God?

As we gaze upon this great untouched mass of heathenism can we not see in it the lineaments of a Face and can we not hear a voice saying, "Inasmuch as ye did it not to these, ye did it not to Me?"

Mrs. D. K. Moss, of Waco, Texas, says, "Please continue to send me the Survey. I do not like to miss one number here. It means much to me."

CHEER FROM SUTSIEN.

MRS. B. C. PATTERSON.

I HAVE had such an encouraging visit to Tanshang, one of Mr. Patterson's country places, that I want to tell you about it. Tanshang is about 60 miles from Sutsien, on the canal. It took me two days and a half to make the trip by boat. I was alone, except two servants, one woman, and a man.

The boat crew were an old woman, a son and two grandsons and a young fellow they called on the way. This old grandmother constantly cursed these grandsons of hers by telling them their grandmother was something too dreadful to print. Strange to say, she did not realize that she was cursing herself. The Chinese cursing is all that way—either the grandmother on the father's side, or his own mother, is the one at fault.

The mirages at Tanshang are perfect. I saw a most beautiful lake several miles in length, most perfect reflections, making a lovely picture. I was so interested in the beauty of it that I failed to notice the crowd ahead of me, had assembled to do me honor.

The woman with me called my attention to it, and just then I heard scores of fire-crackers going off, and I realized I was the innocent cause of an unexpected reception.

The doors were also decorated with spruce and large white paper flowers, making everything look very attractive.

A *clean white curtain* was on the window and everything scrupulously clean. This was due to the pastor and his wife, and a graduate of Mr. McCutchan's school.

A number of girls in the school here have also helped to open up the work. Famine relief, though, has also had a share.

This work is supported by a gentleman in Washington, who is a special friend of Mr. Patterson, and who is a Northern Presbyterian.

An old lady walked 16 miles and carried a little beef with her, so she could ask me to a meal. She knew foreigners liked beef. Mohammedans are about the only ones here who eat beef.

Every one was so cordial and friendly. Wonderful it is to one who has been in China for 25 years as I have, to have the experience of a servant of the Lord receiving such a welcome.

Mr. Patterson came in from another town for Sabbath. The chapel was filled every available bench and board occupied, even the school tables were being used as seats, when two government schools arrived, about 40 boys, carrying flags, each wearing a military cap, marching in perfect order.

My heart sank as I wondered how they could possibly be seated.

The Chinese always rise to the occasion. I noticed they were not perturbed. Immediately, almost, I saw men carrying in long bundles of fodder. These were laid in rows, and all the little fellows comfortably seated. This fodder is always at hand, used for fuel, and for convenience is tied in large bundles.

We went to a new place where it took Mr. Patterson and four other men to watch the door, while I received the women, but all were perfectly friendly.

Truly this encourages us, and should encourage you to believe that he that soweth the precious seed, shall reap if he faint not.

A woman "whose heart the Lord has touched," has come down with us to study.

Mrs. Bradley has a school for women. She has been trying to come for eight years. Her story is an interesting one, but too long to write.

Presbytery is now in session. Four stations are represented, twelve native delegates, and four missionaries, not counting Sutsien. Truly, the Lord hath done great things for us.

REPORT OF ELIZABETH BLAKE HOSPITAL FOR 1915-16.

DR. J. R. WILKINSON.

I HAVE felt the loneliness again of being without a medical colleague and I have later felt the pleasure of another and quite congenial colleague in the arrival of Dr. M. P. Young, who a few weeks later made himself much more than doubly acceptable by bringing Mrs. Young into our midst. So I look forward with great confidence to having one more than equal to the task of taking up the work and responsibilities of the Hospital in the not distant future.

Though being alone the last year, the volume of the work has been about the same. The operative work has never been very heavy here as it is divided with three other hospitals in the city, two of which are of many years longer standing and far better known in all this country and have generally had two or three doctors on their staff, while, since the opening of our hospital, I have been entirely dependent on help of my own training, except for the one year that Dr. Mooney was regularly in the work.

We had a serious accident to our lighting plant in the wrecking of the engine which had to be sent to Eng-

land for repairs. We are now using the city lights which are very poor. We hope, however, to have a new engine which will burn crude oil in a few weeks.

The summer has been a very strenuous one, all foreign help being off for the summer vacation. However, the Medical School and Nurses Training School class work being suspended for the summer vacation relieved me of twenty-one to twenty-six classes per week, which made it possible to meet the demands. Mr. Haden decided to remain at the station with me this year and relieve me of the preaching, which was a great help in time of need.

The busiest twenty-two hours of the summer was one day last week when, besides the everyday work, we had three babies born in the hospital, one chloroform operation, besides a 100-li trip in the country to see a case of cholera. The three babies are all alive and I heard two days later that the cholera case was improving. The cramps had gone out of his legs and he was strong enough to be moved a mile away to his home.

I wish to record thanks for a much cooler summer than usual. The extremely high prices of all drugs is a very serious and unexpected additional expense this year. Heavy storms and bad weather have made it necessary to spend much time and money in repairs to the buildings.

MEDICAL STATISTICS FOR 1915.

Patients treated in Hospital.....	1,324
Meals furnished in Hospital....	127,577
Days per capita patients spent in Hospital	19 1/6
Out-Calls	1,313
Bedside Visits in Hospital	52,002
Uterine Examinations and Treatments	1,392
Dispensary Patients	6,000

Among the operations of the year a number of radical cures for hernia done successfully. One ovarian cyst, which



Filial Arch, China.

weighed 66 lbs. and one cyst weighing 16 lbs. removed and patients recovered and returned home happy.

EVANGELISTIC WORK OF ELIZABETH
BLAKE HOSPITAL.

I undertook the general oversight of all of the evangelistic work of the hospital last year at the request of the station with much trepidation. Dr. Davis has kindly helped me in the administration of the Sacraments and the examinations of candidates, for which I wish to express my great appreciation and has preached in my place several times during the year when professional calls prevented me from being present.

We have a most acceptable native evangelist, both to natives and foreigners. Under Dr. Davis' efficient instruction he is growing into a most excellent preacher and that which is much more noteworthy, is doing a faithful bedside work. The Church work is well organized and I am making arrangements to give the evangelist a comfortable and attractive study in a central place in the compound, where he can collect classes from the wards for regular instruction in the Bible. Remembering the average per capita's stay of our patients in the wards is 20 days, you can see the great opportunities he has for work.

The regular Sunday services are being conducted by the native evangelist and myself, one of us preaching in the

morning and the other in the evening. The every-night prayers are conducted by Mr. Tsar, the science teacher or someone selected by him. We have arranged this summer to have a monthly meeting of the leaders to discuss the church work with Mr. Kao, the native preacher, as chairman from which we hope much good will come.

The Sunday School is in a very flourishing condition. It is made up of students of the medical school and training school for nurses, scholars in the Geo. C. Smith Girls School and all employees of the place. The science teacher, Mr. Tsar, is now superintendent. I am still acting as secretary, but hope soon to be able to work a student in to this place which will leave me time for general oversight. Mrs. Wilkinson, Mrs. Young, Misses Davis and McCain and Dr. Young are all teaching classes. All the other teachers are Chinese.

We have had as many as 90 in the Sunday school during the summer, even while the schools were closed. We feel that the Sunday school is a very important feature of our work.

There have been issued 72 Christian Observer diplomas during the year, 62 for reciting Shorter Catechism and 10 for reciting the Child's Catechism; 46 members of the school have recited Psalms 1, 23, 34 and 103; Isaiah 53; Matthew 5, 6 and 7 to their teachers during the year.

LETTER FROM REV. W. C. McLAUCHLIN.

THE following enclosure I am sending is a contribution I made to the China Press of Shanghai a few days ago. I am sending it for two reasons: first, because the incident related is very unusual and points to the fact that Christianity and its ways are getting popular even among the heathen people here:

Sutsien, N. Kiangsu, October 10.—A rather remarkable wedding was solemnized here a day or two ago. The prelude to it would make you think you were in the El Dorado

of the modern suffragettes. The lady in the case finding herself free from betrothal entanglements, told her parents that there was only one man she wanted for a husband and they must get him for her. This they proceeded to do. The young man in question said it made him sad to think of getting married but he supposed it was useless to object. His face took on a broad smile, anyhow, when he thought of the twenty mow of land that would go with the girl he was to get.

Neither of the contracting parties was Christian but they both wanted a Christian ceremony. So right in the midst of the

customary Chinese rites the bride and bridegroom came over to the chapel and were married in due form after the Christian ceremonial. A rather startling feature of the ceremony was an outburst of applause which greeted the bride-groom as he walked up the aisle. Western ways are very slow to take hold in this staid old place, but judging by the events of the wedding day there must be a change coming.

All of us were invited to the wedding feast which the groom in question held and all of us took in the wedding ceremony. All through the whole affair, a regard was had for Christianity which is truly remarkable. For instance, at the wedding feast, although the parties concerned were not Christian, and a good part of the guests were anything but Christian, still, they had a Christian blessing asked before

the feast began. That is something which many American wedding feasts would lack. The other reason why I send this cutting is because it is from a Shanghai daily paper, the largest in circulation in China. A few years ago, the papers out here would not take anything from the pen of a missionary, nor anything that savored of Christianity at all. Now the whole attitude is changed. They welcome articles from missionaries, and they don't hesitate to print thoroughly Christian articles. These two are signs of hope; when the people get in favor of Christianity and the newspapers realize that they have to recognize it to get along, then you can look for real progress.

Sutsien.

THE KASHING HIGH SCHOOL AS AN EVANGELIZING AGENCY, AND AS A SCHOOL FOR PREPARING THE FUTURE CITIZENS OF THE GREAT CHINESE REPUBLIC. SOME RECENT FACTS, NOT THEORIES.

REV. LOWRY DAVIS.

THIS year at our September opening, we refused entrance to over 30 boys for lack of room. In all departments we received in all some 200 and more. If we had received all those applying we would have enrolled over 300 or even 400 within the last 18 months. We have not only Christian boys, but many non-Christians from all classes. The Christians are now from all classes. The Christian church in China has over 470,000 members, not including Catholics. There are over 100 self-supporting churches. Dr. Tom Watson's new book, notwithstanding. He says China has no self-supporting churches.

Our school buildings are simply bursting with boys, so to speak! From the ground floor up to the last corner in the third-story rooms the Kashing High School is crowded with students anxious to make men of themselves.

We have at least 40 boys who come

from self-supporting churches or from churches with ordained pastors. Last Sunday in my class of 28 Christian boys I found that they came from 17 different churches. One self-supporting church near Kashing sends some 17 boys to this school.

This place is called Hsin Z. with Mr. Tsang as pastor, entirely self-supporting. Tom Watson to the contrary notwithstanding. The ignorance of some men of real facts is so dense that Egyptian darkness would be as light to compare with it. "The light shineth in the darkness but the darkness apprehended it not!"

We have some 20 boys who are candidates for the ministry. One is a senior this year, by name Yiu Gyi, whose family are heathen. He came out boldly for Christ and the Christian ministry. He is the finest student in school, is head of our mimeograph department, is most active in Christian work,

etc. I could mention several more boys who have boldly confessed Christ in school, and gone back to their homes, to heathen parents, and lived a Christian life. I know, because I wrote the enclosed pastoral letters to the boys and their pastors and this fall, at Presbytery, some of these pastors bore testimony to the genuineness of the students' conversion.

I am training every Christian boy in school to pray by name for his unsaved friend in school, and to try this year to win that friend for Christ.

I wrote personal letters to 15 pastors last summer to help "feed the lambs and sheep." Last Sabbath 8 young men were received into the church here on profession of their faith, at least three being from heathen homes. Some 58 young men have joined the church within the last three and a half years it has been my privilege to work in the school. I train the students in soul winning. God has blessed us, all glory to Him, not to man. What a joy to be used by Him.

Again, I rejoice to say that our present church at the North Gate, while not yet fully self-supporting, has been recognized by the Chinese Presbytery of Hangchow as of importance enough to place an ordained pastor here. We hope in a few years he will be entirely paid by the church here. I try to train every Christian student to give something each year to his pastor's support here at Kashing. Mr. Yin, the pastor, is a graduate of our Kashing High School. Last night Mr. Yin and Mr. Mao, another graduate of this school, held night services for outsiders (i. e., non-church members) in Kashing. The attendance, including some Christians who attended, was not less than 400. Mr. Mao (also a graduate of Nanking Seminary), preached most eloquently that Christ and Christ alone could save the great Chinese Republic. Is not the

Kashing High School an evangelizing agency? Is it not worth while? We think so. Do you? I believe you do! I trust you stand by us.

Not long ago one of our Grammar-School graduates, a candidate for the ministry, because of financial difficulties, went to a country district, among heathen, to teach school. He has established a Sunday school and we are planning to send some teachers and students down to him to open a station, if possible, that is, a preaching point, run by the Evangelistic Kashing High School.

We hope ultimately to have many chapels in and around Kashing, manned by the school force alone; a district evangelistic agency.

Our relations with the government schools are peculiarly happy. This Saturday we shall have a tennis match between the Government Middle school and our team, with their principal to help umpire.

Every Saturday afternoon I teach a Bible Class, at the school just mentioned, of some 40 or more young men. I really preach a sermon. It is in English, but translated by the boys themselves. I correct their errors in translation. So they hear the Gospel weekly in the very heart of this government school, the best one in this state of the outside schools. Twenty years ago these same gentry of Kashing held their noses at the hated foreigner, of the Jesus Church, passed by on the street.

With all this good news, how happy we should be. But how can I be happy when the cut of \$1,000 on my appropriations keeps me planning day and night how to make ends meet? I shall have to take out several hundred dollars of my own money, probably, for deficit at end of the year.

Kashing.

WAR RATIONS DECLARED FOR THE SOUTHERN PRESBYTERIAN CHURCH FROM FEBRUARY 1 TO 21, 1917.

WARRING nations in Europe limit by law the food, clothing, and other supplies of civilians that the soldiers at the front may be properly equipped and fed.

EUROPE'S SACRIFICE.

In a great nation over-seas the following placards are everywhere seen:—

"Save every penny you can and lend it to the government to help win this war."

"Help our men on the firing line by going without things and confining your spending to necessities."

"Cut off every luxury and be sure that what you consider comforts are not really luxuries."

In that nation only invalids and snobs ride first-class now. The well-to-do are cheerfully paying an income tax of more than 40 per cent. The business of fashionable costumers has fallen off 75 per cent.

Hundreds of thousands of women, many of them delicately reared, are voluntarily doing men's work in munitions factories. Thousands of these are young women working on lyddite shells. They are called "canaries." They know this work will cost them their fresh complexions and turn them yellow. Gladly they do it for their country's sake.

CONDITIONS AT THE FRONT.

Nearly every letter from our 368 missionaries is a plea for reinforcements. In the two weeks before one of them left for home on furlough he was visited by 40 delegations, from distant points, begging him to bring back teachers for them.

Without needed help many of our missionaries are succumbing to overwork. Physical breakdown has made necessary the return of nineteen in the last twelve months.

Nearly all our mission schools are turning away applicants for lack of funds to provide needed room. One

school, after crowding 30 boarders into two 18-foot-square rooms, had to turn away 38 eager and promising young men.

From another school comes the cry:—

"It is hard to continue to say 'No room' to girls who have walked fifty or more miles to get to the school and plead with tears to be given a place. It is hard to deny them all chance of an education and oftentimes what seems all chance of being a Christian."

SACRIFICES ON THE FIRING LINE.

Stinted home gifts compel many of our missionaries to live in uncomfortable unsanitary native houses. This reduces efficiency, impairs health, and in some cases threatens life. They do not complain. We are complaining for them. Twenty-one homes are imperatively needed.

Lack of funds forced the Nashville Committee two years ago to make a 20 per cent. cut for 1915 and one year ago an added 10 per cent. cut for 1916. on the Missions' estimates of amounts necessary for their local work. To save the work and supply what the Church withholds, our missionaries are resorting to extreme personal sacrifices. In a private letter received this week one writes:—

"The cut was a terrible blow from which I have not recovered. Unless help comes, it will result in my work's having a serious deficit in March 1917. Where is the money to come from? I see no hope but to take it out of my own pocket. My wife and I have bought no new clothes to speak of for five years. I am now wearing a light spring suit. I have no winter clothes except an old suit I bought in England seven years ago. Over that I wear an overcoat I wore in college."

WHERE THE ENEMY IS ENTRENCHED.

Of the 25,000,000 for whose evangelization we have accepted the sole responsibility, more than half are still untouched by any gospel agency. How

many millions more of these, dying in the dark, shall witness against us at the bar of God? In this mass of suffering, perishing heathenism can we not discern the lineaments of a Face and hear a Voice saying: "Inasmuch as ye did it not to these, ye did it not to me?"

In one southern state, with less than three million population, there are three times as many Protestant ministers as the total number sent by all denominations in China, with its population of one-fourth the human race.

This fattening of ourselves on comparative plenty in the presence of starving dependent millions, on whom we bestow crumbs, calls for works meet for repentance,—for

WAR RATIONS IN EVERY CHRISTIAN HOME.

Adequate occupation of our Foreign Field requires \$1,000,000 a year, or twice the \$527,000 given last year.

Three Weeks of Sacrificial Living, February 1-21, will provide and provision a sufficient force. It means doubling our gifts. Prayer and self-denial will reach it. Nothing else will. Shall the heroic sacrifices of Europe put to shame the Church of the Lord Jesus Christ?

GREAT VICTORIES GIVE FRESH MOTIVE FOR GREAT SACRIFICE.

Recent statistics from three of the strongest denominations in America show the increase in the number of their foreign communicants in a ten-year period to be respectively 45, 92 and 160 per cent.; ours 244 per cent.

On its 75th anniversary of work in Africa, a famous Board recently reported 13,216 communicants.

The Captain of our Salvation is using us to win His victories! Hear His order:—

"If any man will come after Me, let him deny himself."

THE MISSIONARY.

MINNIE A. SANDERSON.

Lord take my life, I would live for Thee,
I cried in the morn of my youth;
I would go to the regions beyond the sea,
And carry the message of Truth.
But the Lord said, "Child, there is work
for thee
In the home-land close to thy mother's
knee."

Lord, *now* let me go I cried at Noon,
For the sun is strong in the sky;
Let me go dear Lord, for the night comes
soon,
And for Thee I would dare and die.
But the Lord said, "No, thou must smile
and give
Thy life in the home where the children
live."

Dear Lord, I wept, the shadows fall,
And the battle is almost won;
They are waiting to hear the trumpet call,
And the Captain's words "Well done!"
Then the Lord said, "Though it is past
thine hour,
Thou canst send thy son in his youthful
power."

O God, my son? He is all my light,
The very hope of my heart;
He gone, how dark, and lone were the night,
Nay! Nay! we can *never* part.
But the Lord said, "Hast thou forgotten Me?
The Father's Love—Gift—and Calvary?"

Lord Jesus, I cried, *take* my precious boy,
And *would* I had *more* to give;
They should *all* be Thine, though my crown
and joy,
Lord, for *Thee* he shall work and live.
"Well done," smiled the Lord, "Thy victory's
won,
Thou hast given thyself in thy noble son."

PICTURES OF SUTSIEN, NORTH KIANGSU.

NETTIE DU BOSE JUNKIN.

YELLOW RIVER PICTURES.

In former years, the Yellow River, "Ho-ang-ho," flowed by the west gate of Sutsien suburbs. Since the river overflowed and found another channel to the sea, only a lake is left to re-



Ho-ang-ho."

member it by. This is the "reservoir" from which a busy line of water-carriers supply the city.

* * *

MISS McCUTCHAN'S DWELLING.

This is one of the buildings which will be torn down and rebuilt next



Lake west of Sutsien in Old Yellow River bed.

spring. It was never planned that our Principal of the Girls' School should live so near the ground.

* * *

HOSPITAL CHAPEL.

In this, daily services are held for the patients, as well as a prayer-meeting for women on Thursday and a

Sunday service for women, at which 60 is the average attendance. Mrs. Bradley has a room at one end of this building, as a daily afternoon school for women. Students in this school



Hospital Chapel at Sutsien.

are from the country as well as from the city.

* * *

DR. YEN.

Dr. Yen is a young and energetic Christian. When a boy he wished to attend our Sutsien Boys' School. His father, who is not only a heathen, but an opposer of Christianity, refused to



Miss McCutchan's present dwelling in Sutsien.

allow him to do so. The son replied: "If you let me go to school and be a Christian, I shall be good. But if you insist on my being like you, I cannot go to heaven, so I shall gamble and drink and have all the gay times I wish in this life." The father gave way and the boy came to school. Later,

he was one of Dr. Bradley's medical students. But ill health forced him to stop. He is now experimenting as a chemist; taking well known herbs, known to Chinese, and making medicines with them. He is active in church work and is liberal in giving. He lives at Yang-hua-chi, one of the out-stations.

* * *

MR. MENG.

Mr. Meng is the only son of Elder Meng at Chenchalou. When a child, Mr. Meng was very delicate. As his parents were heathen, they vowed a large sum of money to the idols if the boy should be spared to grow up. When the parents became Christians, they gave the amount vowed to the Church, as they said they knew that God had made the child well and not the idols. The father is an earnest, consecrated worker. His mother, sisters, wife and



Mr. Meng, candidate for the ministry, Sutsien.

children have been baptized. He himself is a candidate for the ministry.

* * *

NORMAL CLASS.

The Normal Class for school teachers and advanced pupils was led, this year, by Mr. Bullock, of the University of Nanking, and by Mr. Chang, a Chinese who has spent several years in the Philippines at an American school. These two teachers are splendidly qualified for the work, and, by request, visit the different points wishing to hold Normal classes. This is a great relief to the already overworked missionaries, who found it hard to find time to prepare lectures and courses of study.



Dr. Yen, Chemist, in Sutsien.

At the East Texas Presbyterial one lady from the North said, "Well, we use the Survey as our Mission Study Book. There is no book that compares with it. It is alive, up-to-date, full of splendid letters, and for real genuine interest rousing, it has no peer. I don't care what book or paper, the Survey is the best."

LETTER FROM DR. W. H. FORSYTHE.

HOW glorious the contrast now in this island to the picture of desolation that confronted us when we landed in 1899 just after the last shipload of Spanish soldiers had steamed away for home. Great as the destitution was, the famine of the Word of God was greater. In visiting hundreds of homes of all classes of people, only a few Bibles were seen. In Cardenas, the people had some dim recollection that in the years that had gone, someone, probably a Bible colporteur, had held one public preaching

service. Mrs. Torres, Rev. Ezequill Torres' mother, and a member at one time of a Presbyterian church in New Orleans, for twenty-five years since she had left New Orleans, had never heard a sermon. How great was the joy when Mr. Hall came to break the Bread of Life! Praise God for the glorious change. May it go on until Cuba, the Pearl of the Antilles, is saved for the crown of our Lord and Savior, Jesus Christ, King of Kings and Lord of Lords, when He comes in glory to claim His precious jewels.

A SPANISH PROTEST.

We translate from the Madrid daily *El Liberal* the following article by the Spanish educationalist, Luis de Zulueta. This article gives some intimation of the restlessness with which numerous high souls in Spain bear the heavy, chafing yoke of the Roman system.

"Many persons not worse than others are indifferent when one preaches to them in the name of 'the faith of our fathers.' As they know it, religion seems a mixture of ceremonies and traditional customs with which it is hardly worth while to concern oneself. Like the character in 'The Abbess of Jouarre,' they do not go to mass, yet they are pleased that mass is said in the church of their town. Here in Spain for the festival of the local saint they accept the procession and the pilgrimage just as they do the cakes, the ball on the plaza, and the bumper of brandy.

"But the question that we would now consider is not the religion of our fathers, but the religion of our sons. Can anyone see with indifference how the spiritual conscience of the new generation of Spaniards is being formed, what moral sentiments are being awakened in them, and what supreme ideal they pretend to give them for life?

"All of us have heard now and again the long-drawn singsong of a group of little ones who are reciting automatically pages and again pages of the Catechism of Christian Doctrine. The mechanism of memory performs doleful prodigies. In monotone they go through series and lists of words,—ten commandments, then five others, fourteen articles, fourteen other works of mercy, seven sins, seven virtues, three enemies of the soul, three new virtues, then four more, three powers, five feelings, seven gifts, twelve fruits, eight blessings, four final destinies, nine things which are pardoned as

venial. Then volleys of prayers and responses, what natural characteristics Christ had, how many natures, wills, memories. Essence, presence, powers! All this is given the little ones in the class of religion.

"The effort is great, and great the fatigue. One could not do more to thwart the expressed will of the Gospel, 'Suffer little children to come unto Me.'

"I do not pretend to judge the little book of Father Ripalda in its doctrinal aspect. Heaven forbid! The doctors are the Church's pillars. Yet it is clear that the text with its archaisms, its quotations from Feijoo and Zaquias, its doggerel, its half-mediæval psychology, shocks one.

"What I desire to show is that these catechisms are unacceptable as schoolbooks from the point of view of pedagogy. The absurd thing is that in a book written for little children there is not a single whole page which the little ones can understand and appreciate. I do not refer to certain isolated thorny paragraphs. The whole work is opposed to psychological conceptions in its style, order, disposition,—a granite mass of abstract terms, definitions, and divisions in which is nothing assimilable for the child's spirit. We recall the words of the Gospel: 'If a son shall ask bread of * * * a father, will he give him a stone?'

"It may be that there are masters who screw themselves up to giving this instruction in a manner at once more pedagogic and more religious. Advance would be made in this direction if those teachers who do not desire to teach religion were dispensed from doing so. Yet to this trifling reform, so in accord with Christian piety and the spirit of the Constitution, the blindness of Spanish political Catholicism opposes itself. It insists on compelling teachers to take the

religious classes which they look upon with indifference or hostility.

"I am well aware that there exists, especially among the younger clergy, distinguished priests who seek to bring to the treatment of catechetical questions their modern studies in psychology and pedagogy. There are chairs for such things in the seminaries. In Spain, as elsewhere, men work over and write upon these questions. Yet all these well-intentioned labors are doomed to sterility as long as they attempt only to adapt the school catechisms today used.

"The mass of men, believing or unbelieving, accept the catechism without troubling their heads in the matter. Others more cultivated or more spiritual, out of respect for religion or for the child or because they

consider both sacred, see in the actual teaching of the catechism a dolorous profanation.

"Subjects of this sort are doubly serious in the present moment. With the war a new epoch has opened. The blooming of new ideas, long since in bud, is hurrying on. What is coming? These are times of silence, of meditation, of inner sincerity. Who would willingly awaken now the past debates between clericals and those who champion the lay school? How ought the religious teaching in the school be given? We shall not find certainly a method which shall satisfy alike the traditionalist, the freethinker, and him who loves both religion and freedom of thinking. Yet perchance it will be agreed on that the methods now prescribed in all these declarations are inadmissible for delicate and thoughtful consciences."—*Record of Christian Work.*

LETTER FROM DR. HENDERLITE TO FRIENDS AT TINKLING SPRING.

Dear Friends:

Your letter was dated the 10th of June, it arrived here the 10th of July and you wish my letter to get to you for the 10th of August, so I will answer at once, though I am afraid it will not reach you in time, as we have so few steamers now for the U. S. The steamer agents in Recife have no sailing date marked for the whole month of July. Why do not you people get busy and build some steamers for S. American trade? We have coffee and sugar to sell and would buy everything you have from a sewing machine to a can of kerosine oil. What we need in our own house now is a barrel of flour. It costs \$16.66 2-3. I bought a box of oil to-day—8 gallons—at 50c. a gallon. It has been higher than that, but 50c. is high enough.

It is winter here now, or rather the rainy season, and it has been raining almost constantly for nearly three months. The war in Europe, or something else, has certainly mixed up the seasons. Until these rains commenced we had not had any rain that amounted to anything for three years. Now it is so wet that everything in the house is covered with milldew. Even my Bible—or rather my New Testament, that is, the Greek one. I put my best suit today on a chair to dry it. I had

not gotten it wet, but it was damp just from the atmosphere inside of the house. Mrs. Henderlite called to me some time afterward, saying that if she had not moved it away it would have burnt up. (Which, between me and you, I don't believe, for a minute). So you can see how close I came to loosing (according to her), my best clothes. I only mention the clothes episode to let you know that I have a fire place in my house. The only one in the State of Pernambuco—the only one in all N. Brazil.

This is the first year since I built it that we have had fire in it. A few evenings ago an American sewing machine agent was sitting with us by the fire. I asked him how he would like to put a piece of home-made cheese on a long stick and roast it and eat it. And he said he would like it. But to come away from the weather, to my or rather your work, for I am only your agent out here; just as really your agent to prepare these native men for the ministry as the sewing machine man is for the Singer Company.

And I am glad I can send you in a good report. We are doing some business out here—we are. Our headquarters are higher up than the offices in the Singer building in New York, and they used to be the highest in the

world. Yes, they are much higher and there is immediate connection, without wires, with every agent and stockholder of the company. Without a moment's delay I can get headquarters and wish some good thing on you and you can do the same for me.

In fact, our business beats all to pieces the Singer Co. I am proud to be an agent. They are working for time, we for eternity. They are selling thousands of sewing machines in Brazil and we are the means of saving thousands of our fellowmen and women.

Their agents are well looked after and so are we. Today I wrote in my notes, in Portuguese, for one of my Bible classes, the following words: (I am now copying them from an English Bible that Mr. R. A. Wood, of Johnston City, gave me, and I am sorry to say that the beautiful leather cover is all mouldy). "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory (yes, the 'glory time' is coming), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, and (this is the part that interests me; I don't know just exactly what the part about the thrones means), *every one* that hath left houses, or brethren, or sisters, or fathers, or mothers, or children, or lands for my name's sake, shall receive a hundredfold, and shall inherit eternal life."

I think our agents and stockholders are even better off than the Singer man.

I believe we are wiser in our investment. We have the promise of one hundred per cent. and are stockholders in the company. While the Singer agent only gets a salary and expenses. Yes, I am satisfied.

But there are some things that we can learn from the Singer Company. "For the children of this world are for their own generation wiser than the children of light." These men of the world like the steward in the parable are wise and prudent and they have

the most perfect organization that was ever seen in this world. A Singer sewing machine can be bought on the installment plan in every town of any size in all Brazil, while our organization has not yet put the Gospel in half the places that are asking for it. This agent has been further up in one of the interior states than any missionary or native preacher has ever lived. Another lesson that this worldly Company can teach us is that you can not have results until you send a man to a certain territory and keep him there, *and keep him there, and keep him there*, until he gets the results.

They do not let a state remain without sewing machines for the lack of one hundred or one thousand dollars. They know that in the end the machines will be sold if they send an agent with proper equipment to any field.

The principal lesson though, that the wise or prudent steward teaches us—or rather the thing in which our Lord makes him our example, is in his using his stewardship with a view to the future. His prudence—not his goodness or righteousness, for he was neither good nor righteous—he was a man of this world, acting according to the laws of his generation—his wisdom and prudence is seen in his using everything in his hands—not for present gratification, but to provide a comfortable refuge for the future. He could have spent—while the stewardship was legally in his hands—every cent of his Master's in banquets and joy rides and vachts and pleasure of every kind. But he was a *prudent* man. The lord of the steward said he acted wisely and our Lord says for us—the children of light—if we would receive a goodly part of the true and heavenly riches, if by and by we would wish for a grand reception in the eternal tabernacles, to do likewise, that is, to use the mammon of unrighteousness in our hands, and he calls money unrighteous because it is the sign of a fallen state. There was no money in Eden, there will be none in the New Jerusalem.

But as sons of fallen Adam, we have money and the power to make money. How shall we use it so that when at death we are put out of this earthly stewardship and come into what is properly ours as children of another sphere? The answer is to use our money, time, influence, all our power, to make friends with it. The wise and prudent thing to do is to get people saved with it. Doing that, you keep it, not doing that you lose it. Or rather, that you get one hundred per cent. of true riches and glory and honor in the eternal tabernacles for every cent you spend in the work. Or to make it more practicable yet: One hundred dollars spent on the education of native preachers will bring in one hundred per cent. in dividends by and by. If you have any doubt, read again Math. 19:29.

I send you a picture of three of our boys who were ordained at the same time and have been preaching for a little more than a year. Each is the only Presbyterian preacher in a field as large as Virginia and North Carolina.

The one at my left is the only preacher of any denomination in the state of Ceara. You spent about \$500 from first to last to put him in the ministry. Now look at him—an educated Christian preacher that will be the means, humanly speaking, of having hundreds of people in heaven come up to you and say: "Oh, I am that glad to see and know you. I have learned since I came up here that it was your money that helped to put into the ministry the man that taught me the Gospel and brought me to this delightful place. Over there is another bunch of Brazilians looking for you. They want to give you a Brazilian embrace."

Another thing we can learn from the Singer Co. is that they sell all their machines through native agents. The foreign agents only prepare and put in the different localities the natives who know the language and people and their nature, etc. The foreigners only teach the natives how to sell machines

and how to conduct the business. It is also much more economical that way and much more territory can be covered. Your general agent here is trying to do the same thing. This man who has the whole state of Ceara is costing the Company only \$12.50 a month. If a foreign agent lived there and did the same work it would cost you yearly \$1,500 or more. Two years ago the Church of Ceara supported its pastor, but since the drought came in many of the members have left their homes and are living on the charity of their brethren in the South.

But next year they may take all the responsibility again and the year after put a man in the field self-supported. This is what we expected to do, but the war and drought changed our plans. We are doing the best we can. As it is the Southern Presbyterian Church is spending only twelve dollars and fifty cents a month, or one hundred and fifty dollars a year to help in the evangelizing of the whole state of Ceara, and all the interior of the state of Parahyba. And for your comfort, you may know that because of this man and his members, there is not a man, woman or child in all this territory that does not know that there is an evangelical church in the land and can come to know the doctrines of salvation if he wishes, just like anybody can get a machine on the installment plan, if he so desires. Many do not want machines—the old system of sewing suits them best. But others *do* want them and thousands are sold every year. The agent—the one who ate the cheese roasted on the long stick—said that sometimes the people bought machines but never paid for them, sometimes returning the machine, and other times moving to another place and leaving no address. That sometimes the sub-agents were unfaithful and defrauded the company, but in spite of it all, they were making money. So sometimes our converts are like one of the other of the three classes of hearers in the parable and never produce fruit, but for



Mr. Thompson, Dr. Henderlite, and three of Dr. Henderlite's students, who were ordained at the same time and have been preaching a little over a year in different sections of Brazil.

all that, we do not cease to sow the seed. But I am proud to say that not one of our sub-agents has ever failed you. They are rather examples to the general agents in all that makes a Christian gentleman.

The man behind Mr. Thompson is in the interior of the state of Maranhão. He was a merchant and married, when he came into the ministry. His preparation cost our Company only about \$200 and he receives monthly \$12.50 to help in his support. We promised him more if his people—he has no organized Church yet—did not contribute enough. I never receive a letter from him, but every month comes a registered document with the names and amounts of the contributors. The June list has the names of thirty-six adults and twenty-five children and the amounts range from \$7.00 to a half cent. Two little girls—the name of one of them translated is Mary Rabbit—give monthly one-half cent to their preacher. I do

not know the circumstances of Mary Rabbit, but I expect that one-half a cent means as much to her as one dollar and a half to some other little girls. When we get to the “everlasting tabernacles” you can ask me to ask this pastor to show you Mary Rabbit.

The capital of the state of Maranhão has three preachers—two are Presbyterians and the other a free Baptist. But all the congregations in the interior and the whole of Pianhi (Pee-awee), a neighboring state belong to this man—Mary Rabbit’s pastor.

Through him thousands of thirsty people—and if ever there was a thirsty land it is the interior of Maranhão—can buy wine and milk—the pure joy and peace of Gospel truth—not on the installment plan—good as it is, but *without money and without price*.

The man in the middle is Jose Martins—take off your hat to him—he is worthy. He is an agent that is not costing the Company a cent. He took his field on faith and it is the most difficult in all Brazil. It used to cost more than a thousand dollars for house rent in Para for your foreign agent.

To complicate the situation, he *would* get married and this called for more faith on his part.

But he is still in his field. What makes it more difficult is that part of his members—those who contributed most to his support have had to move away, because of hard times.

A month ago I received a postal card saying he was going to send his wife and child to her people in another state and that he was going on an evangelistic trip and after that he did not know what he would or could do.

Cards like that keep your general agent awake at nights. How would you answer it? What would you do under the circumstances?

What I did was nothing.

I am only an agent of others. A cashier to pay out to certain parties what comes in for them. I am only an empty pipe for the water to flow through. What is put in at that end

I will guarantee it to get to the proper parties here.

I did not answer his card. I did call up headquarters and ask the President of our Company to look into the matter. I had our band of students here to repeat again and again the message, so that they might see that we were in earnest. Then I waited ashamed that I had nothing to write or suggest.

A few days ago a letter came—not a card—he could buy a stamp this time—saying that his child had taken the measles and so his wife could not travel and in the meantime some help had come from one of his old members in the South and the crisis had passed.

This is the second time this man has done me this way. Some months ago he wrote that he was in debt and did not see how he could continue in Para, but that he had stopped buying on credit.

Of course I expected the letter to wind up saying he and all his family had died of **hunger**, but the letter ended: "I am now out of debt and have not gone hungry yet."

That time I answered his letter and sent him a present. I sent him some money ostensibly to buy some commentaries with. But I am convinced—yes, I am firmly persuaded—that that money never went into commentaries.

Now I wonder—I don't know anything for certain—but I just wonder if it was not old Satan that caused that child of his to catch the measles (you know from what he did to Job that he is capable of doing such things) that Satan did it thinking to make things more difficult for our brother: nothing to live on and a sick child, so that they cannot travel.

But it seems—I only wonder—that this case of measles as part of the "all things" worked together for good so that they delayed in Para until the money from the South came—so that it was not necessary to send his wife to her father's at all. It might be that headquarters arranged all that and

that faith is as good as money in the bank!

But leaving these three ex-students, let us come back to Garanhus for a minute. I have not written oftener because I have seven students to teach and direct and I am alone. In fact, I am the only male missionary in North Brazil.

I have to teach in a day school here and partially direct it. At least, I am responsible for everything that goes wrong in it: and with 75 restless, mischievous children, there is always something going wrong.

I am responsible for our printing office and the weekly publishing of our church paper, also of 3,000 Sunday school lessons and the monthly publishing of a magazine like the *Earnest Worker*.

I do not have to prepare the lessons except when Mr. Thompson's are lost in the mail and when that does happen the camel's back swags down to the floor.

Besides, I am treasurer and secretary of the mission and have all the accounts to keep and monthly reports to make.

For exercise I work in my garden. I fenced off part of the yard. The enclosed space consists of three-thirds. I separated one-third for Mrs. Henderlite for a flower garden. That leaves two-thirds for me for a kitchen garden. A kitchen garden is a garden directed and managed for the benefit of the kitchen.

When I am tired of teaching and keeping accounts, I work in my kitchen garden. But it has been too wet this year. Last year it was too dry.

I bought a box of potatoes—the last that came before Portugal entered the war—but two-thirds of them rotted in the ground. Some kind of a bug is eating the tops of those that came up. The same bug is destroying all of my lima beans. I sowed lettuce and onion seed and turnips and radishes. I have six radishes. I had nine, but I pulled up three and gave them to Mrs. Henderlite. She says she ate two of them

and the other one has been lost. No one knows anything about it. I have three turnip plants. I may have four, I cannot tell yet whether the doubtful plant is turnip or wild mustard. I do hope it is a turnip.

The onion seed never came up. I never expected it to. It was two years old.

I have enough lettuce for one meal or not eating it, to have seed for next year. I am undecided whether to eat it or let it go into seed.

This sounds funny the way I talk about my garden. But it is not so funny for the people here who are dependent on what they raise. I used to be impatient with them because they raise so few vegetables and plant only one or two kind of crops. But they can do no better. I have tried it and know. The seasons are so uncer-

tain—either too much rain or too much sun or insects to eat up everything after it gets to growing nicely.

But I am not out here to sow onions, but the word of the Kingdom and to keep tares from being sown in our Presbyterian fields. Tares are sown when men sleep. When Mr. Thompson is here he stays awake while I sleep and vice versa. I have not slept much lately. I shall write oftener when he gets back.

Please send this letter and picture to Dr. Chester, for the Survey, so that the other stockholders of the Company may know why their agent has not written to them. And may the Lord Jesus Christ, Who knows us all and loves us all, bless you and all your work for Him.

Yours truly,
GEO. E. HENDERLITE.

LATIN AMERICA.

FACTS ABOUT SOUTH AMERICA.

SOUTH America is nearly 5,000 miles long and 3,000 miles wide in the widest part. It embraces ten republics exclusive of Panama and the Guianas. It has the largest rivers, the greatest mountain ranges and the densest forests of any continent in the world. The Amazon has 60,000 miles of navigable waterway. There are 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by Roman Catholics or Protestants. The population of the continent is about 50,000,000, of whom probably 40,000,000 have not had the Gospel presented to them in a sufficiently intelligent way for them to understand it. All of the republics have granted religious toleration, but the most bitter opposition to evangelical missionary work still comes from the priests of the Roman Catholic Church. By these the Bible is pronounced an immoral book which will corrupt the

minds of those who read it. No continent of the size and population of South America has so few missionaries.

LATIN AMERICA AND ROME.

Those who think that missions in South America are an intrusion upon an honored branch of the Christian Church hardly take into consideration the growing intensity of hatred which peoples of Latin America cherish toward the priests of Rome. Mexicans have ordered them out of the country. In Uruguay the revolt against the *padres* takes a constantly deeper hold. In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation. Chile, two years ago, was stirred to the depths by the coming of a Papal delegate whose program was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government. Opposi-



A class in physical culture at the Collegio Carlota Kemper, of Lavras, Brazil.

tion to Romanism is especially strong among Chilean students and workmen.

PROTESTANTISM A FORCE IN MEXICO.

Signor Garza Leal, a Y. M. C. A. secretary, expresses the conviction that Protestantism is to be one of the main forces in the future progress of Mexico. He says that this form of Christianity has been a force against those who rob the lower classes, and that it has helped to purify the Roman Catholic Church and to rouse it to new activities. Protestantism has helped to de-

velop in Mexico a middle class. Its efforts have been especially directed toward the lower classes, who need ambition to be prosperous, clean, well-educated, independent, and good. That ambition the Protestant Church is helping to awaken.

Protestantism has also helped to form an educated class and build up the school system in Mexico, but greatest of all is what it has done for Mexican women.—*Missionary Review of the World*.

“SECOND NATIONAL EXPOSITION OF CORN”

RUTH B. SEE.

LETTERS and papers from Brazil, tell of the “Second National Exposition of Corn,” held during the closing days of July, in Bello Horizonte, capitol of the State of Minas Geraes.

The long newspaper articles speak enthusiastically of the success of the exposition and commend warmly those who planned it, expressing grateful appreciation of the benefits that are being conferred by such men upon the country.

One of the most active promoters of the exposition was Mr. Benjamin Hunnicutt, who is at the head of the agricultural department of our Evangelical Institute at Lavras, and who has done so much to arouse interest in the cultivation of corn on a larger scale and by more approved methods.

At his suggestion, corn clubs have

been organized, and farmers are studying, as never before, the selection, growth and development of the plant, which is destined to become one of the great staples of Brazil.

Below are given a few paragraphs which will be of especial interest to those who follow close by the work of our Lavras schools.

The first is from a letter written by Mrs. Hunnicutt to a Brazilian friend:

“I am just home from Bello Horizonte, where the ‘Corn Fair’ was held. I can talk of nothing else. The city is very beautiful, and, with its wide streets, well planted in trees, reminds me of Washington. It is hard to believe that the city is but eighteen years old.

“The exposition was a great success. The principal hall was well decorated and lighted. Five hundred and fifty

farmers had entered the contest, each having placed on exhibition ten ears of corn. On the opening night the hall was more than full, and quite festive was it with two bands of music and with the presence of the Governor of the state and other dignitaries.

"The Governor formally opened the exposition and speeches were made by members of the committee and by representatives of various states. Everything went well, but the work which Mr. Hunnicutt did was prodigious. During ten days he had an automobile at his disposal, and, with the help of several government employees, he accomplished a great deal.

"The Governor visited the exposition every day it was open to the public, and on Sunday many persons were displeased because he did not allow them entrance."

The following paragraphs were culled from "Minas Geraes," official organ of the government of the State of Minas Geraes:

"There was formally inaugurated yesterday, in the building of the Public Archives of Minas, the Second National Corn Exposition, designed by the agricultural journal, *Chacaras e Quintaes*, (*Farms and Gardens*), and organized

by a committee composed of Dr. Benjamin Hunnicutt, Dr. Daniel de Carvalho, Dr. Honorio Hermeto, Dr. Alvaroda Silveira and Dr. Donato de Audrade.

"The great exposition, which brings to our city the representatives of one of the most important industries of our land, drew to the exposition halls an enormous concourse of people, who crowded and elbowed one another in their eagerness to see the contest and to hear the word of authority from professional men who are earnestly engaged with the solutions of the numerous problems of our agricultural life.

"Inaugural exercises began at 7:30 P. M., with the presence of the Governor, Dr. Delfim Morcira and other dignitaries. Dr. Benjamin Hunnicutt, technical director of the exposition, invited the Governor to preside."

One of the speakers of the evening was Dr. Joao Augusto Pereira Junior, who said among other things:

"Representing the editor of *Chacaras e Quintaes*, I have the honor of expressing his sentiments of satisfaction, pride and gratitude in view of the wonderful success which we have attained, thanks to the support given us by the government of this state of



Collegio Americano Evangelical de Pernambuco.



Itapetininga, Brazil, home of Rev. R. D. Daffin.

Minas Geraes and to the wise technical direction of Dr. Hunnicutt, of your magnificent school at Lavras.

"Brazil is destined to become the greatest corn garner of the world—to produce more than the United States. But when will this be? When we are ready to practice up-to-date methods of cultivation and of selection used in North America. The production of corn is wonderful in all the states of the Brazilian Confederacy. Not only is corn a pleasant crop to cultivate, but, more than any other, does it respond to the efforts made to improve it. Brazil will find in her corn greater wealth than in her cotton, than in her rubber—more, even, than in her cattle, or in her coffee, when once we are convinced of the importance of corn cultivation."

"Dr. Benjamin Hunnicutt, technical director of the National Corn Exposition, delivered yesterday evening, in the Municipal Theatre, his address on the National Corn Club. Sr. Hunnicutt, who was the first in Brazil to suggest the organization of the Corn Club, was the recipient of great applause at the close of his discourse."

"The corn which was most admired in the exposition was the variety

known as the *Golden Dent*, introduced into the country by Dr. Hunnicutt on the experimental farm of the Lavras Agricultural School. Of this variety was the champion collection and the champion ear, produced on the farm of Dr. Donato Andrade, of Minas Geraes."

The articles are intensely interesting from a Brazilian standpoint; and, because I love Brazil and understand so well Mr. Hunnicutt's motive and purpose in all that he is doing for the farmers of that land, I eagerly read every word about the exposition.

I have culled out the paragraphs which refer especially to Mr. Hunnicutt, and wondered, as I did so, if there might not be some among the readers of *THE SURVEY* to criticise a *missionary's* giving so much time and thought to the cultivation of corn, to corn clubs and to hob-nobbing with governors and others in high authority. I wish such critics knew of Mr. Hunnicutt's wonderful gift for winning the confidence of such men and for getting them to do great things for their country. I wish they knew that, while he teaches the secrets of good farming, Mr. Hunnicutt never forgets that he is working under the Great Sower, and is busy sowing everywhere the seeds of a spiritual harvest.

A FAITHFUL MISSIONARY DOCTOR.

NATHANAEL CORTEZ.

DR. GEORGE W. Butler is the missionary's name about whom I am going to try to write something. He has worked in Brazil more than thirty years. I was not born yet when he left his home to come to Brazil. I have seen with my eyes very little of his medical work, but I have heard so much of it.

So therefore, I am writing about Dr. Butler, as St. Luke in writing the Gospel which bears his name. Paul's fellow worker had not seen Mary's visit to Elizabeth; he had not seen the threefold temptation; the centurion's servant healed; he had not heard the sermon on the mount; he had not seen Jairus' daughter's resurrection; Luke was not with Jesus, Peter, John and James, on the mountain of the Lord's transfiguration; he did not hear the parable of the lighted candle, the one of the great supper, the one of the unjust judge; he didn't hear the blind man near Jericho, begging and crying: "Jesus thou son of David, have mercy on me;" Luke saw neither the crucifixion nor the resurrection of Jesus Christ—notwithstanding he recounted all that: he wrote about Jesus as well as Matthew and John, who are among those "which from the beginning were eye-witnesses and ministers of the word"

So, as Luke did about Jesus, I also take in hand to set forth in order some very little declaration of those things which Dr. Butler has done among us Brazilians.

Our faithful missionary Doctor began his work in Brazil, in S. Luiz of Maranhao, a province of the North of our country. In the last year passed I visited our Church in that city, and I heard there many brethren speaking with longing of their first instructor on the Lord's way. I sat down there, in our temple, on the benches whose boards Dr. Butler sawed with his own hands.

On leaving Maranhao Dr. Butler went to Recife, Pernambuco. In this city he preached some years and there he built another temple. Then he went to Garanhuns, in the same State, where are today Dr. W. M. Thompson, Dr. Geo. E. Henderlite and Miss E. Reed, and where they have a school with about one hundred pupils, and there is too, our Theological School of the North.

In Garanhuns Dr. Butler had many incidents in his life of missionary doctor. There he had the hardest and most mirky days of his mission among Brazilians. He was persecuted both in his medical work and for the name of Christ. Fretted away there, the best energy of his life of active, zealous missionary work. I am going to recount some from those incidents that came to pass in Garanhuns, and some from those which came to pass near that city.

There was a young man who knew Dr. Butler in Recife. He had already heard the Gospel from our missionary, from whom he had also received a Bible. It came to pass that this young man became sick and he was in a sad case, because his mother despised him for Gospel's sake and she hated Dr. Butler. A priest visited our young man every day, and he tried to remove him from Jesus' arms. It was a very hard case for the sick young man.

Then our missionary doctor was told about that, and he took it in his heart to go on a visit at that house. He went indeed, and asked after the sick's condition, and said he would like to see him. It was permitted him. Beside the sick's bed he knelt down and prayed. At this moment somebody (I think it was a physician), said loudly and hardly from outside of the room where were the sick and doctor: "Doctor, you are responsible for the life of the sick!" At this Dr. Butler answered slowly: "I know what I am doing; the young man is not going to die."

Dr. Butler had sent his prayer to God, and he was truly and firmly waiting answer. He is indeed a faithful missionary doctor!

The sick young man underwent an operation, and in a hurry he was better, and sooner than anybody could think, he "made his bed and went out praising God." Today he is a minister of the word, one of the best preachers of the Presbytery of Pernambuco. He is named Rev. Benjamin Marinho, and in him Dr. Butler has a two-fold monument of his medical work, and evangelical mission in Brazil.

It came to pass that there was a fever in Garanhuns. All the physicians went out from that city. It was a very hard case for that people. We are told that five hundred persons died in a few weeks.

On those days, Dr. Butler gave the best proofs of a faithful missionary doctor. He walked up and down and he entered his sick religious enemies' houses, and healed men and women, girls and boys—some from those, who some days before stoned him in the street and shouted at him: "*Frei Bode—Nova Seito.*"

Our faithful missionary doctor accomplished the Lord's new command: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

In Garanhuns Dr. Butler had, several times, glowing discussions. They were moved against him by some priests and by a friar, and by almost all the clergy of Pernambuco. Once he was invited to go into one of their discussions in the Catholic temple, and he went. But Dr. Butler knew they had "taken counsel together for to put him to death." Then he asked the authority of the city to go with him. He was soon therein in midst of his enemies, but he had put his life to God's keeping. They had no power upon it; he was sure. Our faithful missionary doctor gave testimony of

Jesus Christ to all that city. The discussion was going on when the friar cried aloud: "He has spoken blasphemy; *Maria Santissima—Holy Mary—forever.*"

At this time the crowd should cast themselves upon Dr. Butler, and they should slaughter him, "but he escaped out of their hands."

In spite of all persecution, Dr. Butler went to and fro, from place to place, from farm to farm, from village to village, healing bodies, and showing the remedy to the soul's sorrows and wounds.

On one of those trips, a priest sent a man to kill our missionary in the house where he was lodged. The sent man after having talked a little with doctor, said to him: "I have come here to kill you, but you are so kind that I am not able to do that."

This man went out, but another came and instead of Dr. Butler, who was miraculously saved, he slaughtered a believer who was with him, whose name was Ne Villela. It was very sorrowful for the doctor. I heard him in recounting this fact last year, when he inaugurated a new temple in Canhotinho. He spoke between sobs and tears and on all faces there, one saw tears. I will never forget that day!

Four years ago Dr. Geo. E. Henderlite, Langdon Henderlite and I went on a visit to some congregations inland, in part of Parahybo and Rio Grande do Norte. Our journey was so much difficult because we rode on horses' back more than nine hundred miles, during thirty days, more or less. It was therefore a very blessed evangelical excursion. Dr. Henderlite baptized 47 adults and 47 children and it was too, a good occasion, for I heard so much about our faithful missionary doctor, because he is known today, for his wonderful medical work through Pernambuco and Alagoas and Rio Grande do Norte, where he goes periodically.

We were lodged in a farmer's house to pass a night. An old man in knowing that we came from Pernambuco



The College for Boys at Lavras.

asked me eagerly: "Ah! do you know Dr. Butler (he said Dr. Buta) there?" "Yes, I do," answered I. "Oh!" said he. "that doctor is a saint, he makes medical miracles! In my farm lived a man named ———. He became very ill, and Dr. ——— and Dr. ——— and Dr. ——— said he would die. He had expended all his few means. Then his relations took him off and put him on a horse litter, and they went to Pernambuco, there Dr. Butler took out the man's bowels, and put them into a basin and he washed them, and after awhile he put them therein again, and sewed them and the man came back recovered! That doctor is indeed a saint," concluded our old man.

In a small town of Alagoas, Dr. Butler has done many cures. He is very much loved by that people. During the days he stays there he is always surrounded by sick, so that he has no time to eat. "That people is very sick" said Dr. Butler once to me; "they have a sick body and a sick soul!" Dr. Butler has there a congregation, too, and he always preaches there.

There is in Canhotinho a woman which hated believers and in extreme she hated Dr. Butler. She became sick and very sick. There was no surgeon, but our doctor, whom on no account she did want to see. But "death is ugly," and she was at death's door. Then at night doctor was called for her. He prayed at once: "Oh, God!

give me that woman." He is indeed a faithful missionary doctor! She is to-day one of doctor's friends, and her sons are in doctor's school!

Our faithful missionary doctor has in Canhotinho, where he lives today, a church to whom he preaches, with a Sunday school, the most flourishing in North of Brazil, under Mrs. Rena Butler's care; a school for believers, sons and other boys, under Miss Cecelia Rodrigues' care, a Brazilian, an intelligent lady, and an hospital. Daily come to him dozens of persons, in train, on foot, and on horse's back, to be healed.

I am told that sometimes, when he is performing some little operation, he asks slowly to patient: "Does it pain? Oh! my friend, Jesus Christ suffered more than this on the Cross, in my place, in yours and in sinners'. His hands and His feet were nailed on the Cross and on his front men put a crown of thorns!"

Dr. Butler is indeed a worker man, a faithful missionary, a successful surgeon doctor and a zealous servant of Jesus Christ! As a man of prayer, I may join his name to the ones of David Livingstone, Samuel Rutherford, James Gilmour and Stonewall Jackson. This one said: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in." About Dr. Butler I may say: He never cuts a leg, an arm, or a finger of anybody without a prayer!

"I would that my tongue could express—in English—the thoughts that arise in me", and more I would say about this great man, and faithful missionary doctor, whose two-fold mission in Brazil has been a blessing for some ten thousands.

Ceara, Fortaleza.

PROPOSED DISTRIBUTION OF THE REPORTS OF THE PANAMA CONGRESS.

THE PROPOSAL.

A small committee of Christian business men in New York City have become interested in making up a fund sufficient to permit distribution of gift volumes as indicated in the following table. The purpose is to reach influential Latin Americans in Latin America, North American business men and consular and diplomatic agents in Latin America, and a select number of business men in the United States related to important interests in Latin America, with a concise, accurate and sympathetic interpretation of the message and method of evangelical Christianity in Latin America. The classes of leaders in Latin America whom it is desired to reach in this way are sympathetic government officials, members of Congress, educators, business and professional leaders, journalists, authors, philanthropists and others who are progressive in their thought concerning the social, moral, religious and economic development of their respective countries.

NUMBER OF VOLUMES REQUIRED.

Countries of Latin America with estimate of number of volumes required and cost:

Number of Volumes Required:

Countries of Latin America with estimate of number of volumes required and cost.

Country	No. of Vols.	Cost
Brazil -----	750-----	\$375
Mexico -----	500-----	250
Argentina -----	400-----	200
Colombia -----	100-----	50
Peru -----	250-----	125
Chile -----	400-----	200
Venezuela -----	50-----	25
Cuba -----	400-----	200
Bolivia -----	100-----	50
Guatemala -----	100-----	50
Ecuador -----	50-----	25
Uruguay -----	400-----	200*
Salvador -----	50-----	25
Paraguay -----	50-----	25
Dominican Republic -----	50-----	25
Nicaragua -----	50-----	25
Honduras -----	50-----	25

Panama -----	250-----	125
Costa Rica -----	50-----	25
Total -----	4050	\$2,025
Latin-American students in the U. S		2,000
Cost -----		\$1,000—\$350*

*Subscribed.

BOOKS TO BE USED.

1. Condensed and popular report of the Congress in Portuguese, by Professor Erazmo Braga, of Sao Paulo, Brazil. Date of issue, approximately December 1. Retail price of book, \$1.00. Special price for free circulation made ready for mail, including postage, 50 cents.

2. Condensed and popular report of the Congress in Spanish, by Professor Eduardo Monteverde of Montevideo, Uruguay. For use among influential Latin Americans in all Spanish speaking countries and among Spanish speaking Latin American students in the United States. Retail price of books, \$1.00. Special price for free circulation made ready for mail, including postage, 50 cents.

3. Renaissance Latin America, by Professor Harlan P. Beach, of Yale University. For use among American business men, consuls, diplomats and other influential Americans resident in Latin America, and influential business and professional men, government officials and others of prominence in the United States, directly related to commercial, political, educational and social interests in Latin America. Now ready. Retail price, \$1.00. Special price for free circulation, 50 cents.

DIRECTIONS FOR SENDING CONTRIBUTIONS.

Friends of Christian missions in Latin America who are willing to assist in carrying out this plan should address Mr. H. W. Hicks, 156 Fifth Avenue, New York City, who will give information concerning Christian laymen of New York who are co-operating in the execution of this plan, and who will be glad to receive financial contributions to be used as indicated in this statement.

LETTER FROM MR. C. R. STEGALL.

Since I last wrote to you sending you the latest photograph of our African force, we have had the honor of

and grandson as might be supposed, but rather his nephew and nephew's nephew. This is because the oldest son of the King's oldest sister inherits the throne.

The Missionaries, reading from left to right, are Mrs. Stegall and baby, Dr. Morrison, myself, Mr. Edmiston, Dr. Coppedge, and Mrs. McElroy.

This leaves us all as well as usual, but sad because of the death of the Wharton baby girl.

The Industrial School is booming. The large lumber shed is completed and is now being used as a carpenter shop also. The foundation of the brick carpenter shop (40x120 ft.), is about completed and the work is going fine. More applicants for admission than I can possibly accept. My problem is certainly not to get students, but to keep them away till I can accommodate them.

At the same time, however, those I have accepted have built the lumber shed and are building the carpenter shop. They are extremely anxious to

learn and are very quick. Their application request is as follows: "I want to get the wisdom of the work of boards." Twenty cents a week will clothe and feed a boy and give him an education. The trouble is that the boys here do not have the twenty cents.



The first and only photograph that has ever been taken of the new king of the Bakubas, Lukenga. The king is in the center; on either side of him are the next two kings. The missionaries, reading from left to right are, Mrs. Stegall and baby, Dr. Morrison, C. R. Stegall, Mr. Edmiston, Dr. Coppedge and Mrs. McElroy.

a visit from the new King of the Bakubas, Lukenga. While here I got him to pose for the first and only photograph that has ever been taken of him. I send you herewith the picture. The King is in the center of the picture. On each side of him are the next two kings. These are not his son

CONFERENCE OF EVANGELISTS AT LUSAMBO.

REV. R. D. BEDINGER.

ON AUGUST 3-6 our evangelists' conference convened. Seventeen out-station evangelists and forty voluntary teachers with fourteen local evangelists composed the body. Those from the out-stations had walked in,

the most remote having come seventy-five miles. Not one was missing. How many Presbyteries at home can boast a perfect attendance? All were entertained by the local Christians.

The conference was spiritual in tone.

The Spirit's presence was manifest. Several made confession of lack of faith and of slothfulness in the conduct of their work. These prayed for forgiveness and promised to do better.

Oral reports of their work were made the first day by the evangelists. On the whole these were encouraging. The simple recital of failures and successes, of trying difficulties and vexing problems, of the death of a babe unattended by physician or nurse and the evangelist's grief, of pagan unbelief and sinful practices, and of the triumphs of the cross filled the listening missionary with admiration and enthusiasm for these simple yet heroic men. It takes grit as well as grace to stand firm to the principles of Christianity in the face of derisive, bitter, heathen opposition.

Three subjects of vital importance to the better organization and larger development of the work were freely discussed and acted upon. These were Prayer, Self-Support and Self-Government. It was shown in each case that the leadership must devolve upon the evangelist. Secret prayer and the family altar were urged as the best means of developing a *praying* church.

At a session from which the missionary was absent, the evangelists adopted the *tithe* as the minimum of their giving and are to urge the same upon their flocks. It took all the missionary's courage to accept the tenth from one of the younger evangelists. He felt more like saying, "No, my friend, keep your money: the Lord surely does not exact this from you!" He receives a salary of \$16.00 per year, with which he must feed and clothe himself and wife. They are located in the most distant outstation in the midst of blackest sin, far from sympathetic friends. At one fell blow the State took \$2.40 as a poll tax. Two months' salary gone at a clip! Yet he laid down his tenth, \$1.60, leav-

ing him only \$12.00 for the year's expenses. Still, the church at home in order to keep its Foreign Mission Committee out of debt is saying that we must retrench at this end by cutting this humble evangelist's meagre salary twenty per cent! Would it not be wiser for the kingdom's sake, to add twenty per cent. to this man's salary in order that he might be more efficient in the work?

The problem of self-support in a virgin soil is a vexing one. The action taken by the evangelists at this conference will go far towards its solution. Many of the laity are already following their leaders in this respect. It is interesting to know that the local church here is already providing the full supports of the two most highly paid evangelists in this field. Their combined salaries amount to \$75 per year. The church was organized three years ago and has sixty-three resident members.

An important step toward ultimate self-government was taken when the evangelists elected one of their number for ordination to the Gospel ministry with full evangelistic powers. He will be ordained in November at Luebo with two others similarly chosen from the Luebo and Mutoto sections. We find that the more responsibility we place upon the natives, the better they work.

The conference closed Sunday, August 6, with an impressive communion service and on Monday the delegations began to depart for their various fields rejoiced in spirit and, we trust, filled with eagerness to see the work of the Lord prospering in their hands. I may add that they left behind two missionaries filled with something of their own enthusiasm and optimism for the future of the work.

Lusambo, Congo Belge, Africa.

Mrs. Geo. D. Elliott, Sr., of Duke, N. C., writes: "May I live to see Jack at the top of his pole, waving his banner, is my earnest desire."

WHERE A WHITE WOMAN WAS NEVER SEEN BEFORE.

REV. C. T. WHARTON.

WE ARE out in the Bangendi country, and as I write to you we are camped at a village by the name of Luta (pronounced like loot), near the banks of the Lubudi river.

Mrs. Wharton, Mr. Cleveland and myself, are making a rapid itinerary in this country where missionaries, with one or two exceptions, have never been, and where no white woman in many, many of the villages was ever before seen. We shall not be out long this time because the swift vicious rain and wind storms are upon us, making the traveling unpleasant and at times unsafe. One night while encamped in another village, a live tree, four feet in girth blew down within a few feet of our tent, and the next night in the midst of a violent wind and rain storm, Mr. Cleveland's tent blew down flat, and our own was only kept up by holding down the poles with might and main. Many huts blew down in the village that night.

Mrs. Wharton is planning to write a more detailed account of some of our experiences—of how we were brought fresh elephant meat only about eight or ten days old, and how she was given bracelets carved from the sole of same elephant's feet. (The little piece of meat I tried to eat might have been cut from the same place as far as its tenderness was concerned!) So I will confine myself to telling you what it is like to hold probably the first service ever held in a village in the heart of the great Congo.

Mrs. Wharton and I took an evangelist and went to one of the villages while Mr. Cleveland and a native elder went to another. Both the native helpers speak the language of this section, which is almost entirely strange to us.

The people did not run as we entered the village, partly because we have been out in their country now more than a week and they have learned

that we are harmless, and partly because we have in our caravan, carriers who came to us from this section. They gathered around us under a tree in the center of the village. Before we could begin the service they had to see Mrs. Wharton's hair—an unending source of wonder to these people who have never seen long hair before. Amid loud exclamations of wonder and praise the wonderful locks were unbraided before their eyes.

After the noise incident to this exhibition had died down, we began the service. The people know nothing of God, the Bible, or Prayer, or Sacred Song, and naturally nothing of church deportment. Their language closely resembles that of the Bakuba, so the evangelist, after great difficulty and confusion in getting them to sit down on the ground, began to teach them, line at a time, a hymn in the Bakuba language, translated by Sheppard. They picked up the words rapidly, and the tune also, after they had heard us sing a bar or so. The song was "Come to Jesus," and it sounded strange coming from those savage throats for the first time, and yet it sounded pitifully appropriate too, in view of their dreadful need to come to Him. Some on the outskirts of the crowd expressed great surprise at the music, clapping one hand rapidly against the mouth; but they seemed to like it. After laughing a good bit and looking about in a shame-faced way at the others, some joined in fairly heartily.

During the entire service many of them kept up a rapid fire of comment, and right in the middle of a hymn one of them let out a blood-curdling yell by way of summoning some of his fellows from another village, probably a quarter of a mile away, to witness the strange performance. The chatter was a little subdued though, during the prayer,—most of them bowing their heads, the chief even joining in volubly

when we prayed the Lord's prayer in concert, though he knew not a word of it. Amen at the close of it meant nothing to them, and they only raised their heads when they had peeped to see that ours were no longer bowed. It was not malicious mischief nor irreverence that inspired their disorder, but a total incomprehension of the whole thing. The name, Jesus, so full of meaning to us, awakened no intelligent concept in their darkened minds. But they listened closely for the most part to a short story of the great essentials of our faith—our first parents, the fall, sin, death, the love of God, redemption through Christ by faith, a hope of eternal life.

May I say that my own heart glows anew at hearing these old, old truths as they must sound to one of these children of the night. Truly, they are children, but then the only time He was ever in Africa He too was a child. He sees their need; these too He will call out of the darkness into His marvelous light.

A few minutes and we were gone into the forest again. One wonders how long it will be before another crumb falls in that village, before they will see the face of another missionary, or even a native worker again.

Bulape, Africa.

THE CROWN PRINCE OF JAPAN.

The proclamation of Crown Prince is a state event, second only in solemnity to the coronation, and, like the coronation, indissolubly associated with the theocratic basis of the Japanese throne. While the coronation has its parallels in all monarchies, today's ceremony is unique in the world. It is far more than a coming of age with the elevation in rank, processions and rejoicings which are sometimes attached to that auspicious occasion. Like the coronation, it would only be possible in a country where ancestor worship is not merely a state cult, but the very foundation of the state. It has both religious and political aspects, and, as with the coronation, these are inextricably blended as to form one element. The coronation is the highest possible act of ancestor worship—Japan Present in the person of its supreme representative worshipping and associating itself with Japan Past. The proclamation, or recognition, of the Imperial Heir is an inevitable link in the process by which the divine sovereignty derives from ages eternal and projects itself into the eternal future. In its personal aspect it is the first step in what for want of a better word we must call the deification of the young man who is the central figure of today's ceremony.

The position of the emperor in the state is set forth in Article I of the Japanese constitution:

The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal. Prince Ito, in his Commentaries, thus elucidates the article in question:

"It is meant that the Emperor on the Throne combines in Himself the sovereign-

ty of the State and the government of the country and His subjects."

Uyehara, in his Political Development of Japan, describes the position of the occupant of the throne in the following remarkable words:

"He is to the Japanese mind the Supreme Being in the cosmos of Japan, as God is in the universe to the pantheistic philosopher. From him everything emanates; in him everything subsists; there is nothing on the soil of Japan existent independent of him. He is the sole owner of the empire, the author of law, justice, privilege and honor, and the symbol of the unity of the Japanese nation * * * He is supreme in all temporal affairs of state as well as in spiritual matters, and he is the foundation of Japanese social and civic morality."

In the theocratic state system of Japan the Imperial line is the continuation of the spirit of the divine ancestor who was the ruler and founder of the race. The constitution is the administrative principle; the throne is the seat of the Imperial ancestors who have continued and augmented the glories of their founder, and the Emperor is the incarnation of the supreme power of the state. The Japanese view of the Imperial function, is stated by Mr. Ushizuka, a Cabinet official, who was closely connected with the arrangements for the coronation and also for today's ceremony, as follows: "The protection and advancement of the country is in the care of the ancestral spirits, and their power resides in the Emperor. The use of that power is the work of the Imperial throne—the divine profession of the Emperor, so to speak. The central idea of the Japanese state is the belief that the

spirits of the Imperial ancestors continue to rule through their living representatives, and from this belief springs the singular national spirit of the Japanese people." The installation of the Crown Prince provides for the unbroken continuation of the divine power of the immemorial rulers. The supreme importance of the ceremony in a state founded on ancestor worship can be apprehended by foreigners, therefore, as something entirely different from the coming of age festivities of western princes.

The soul and essence of the ceremony is identical with that of the coronation. It consists in worship at the Kashikodokoro, or Imperial Shrine, and the proclamation of the Prince before the spirits of his ancestors whose divine and regal functions are to be continued in his person. Father and son appear before the shrine wearing robes of orange red, the hue of the rising sun, and the Emperor reads the document by which the spirits are informed that their line, "unbroken from ages eternal," as the official phraseology has it, is to be continued into the eternal future by the boy standing before them, who is by the act consecrated to the task. The Emperor presents to the Prince the Imperial Rescript of his appointment, and he receives the sacred sword Tsubokiri. This symbol occupies in the ritual a place similar to that of the sacred treasures at the coronation, though divine origin is not claimed for it in the same degree. It is nevertheless of venerable antiquity and has been handed down from Crown Prince to Crown Prince since the days of the Emperor Daigo, A. D. 889. This date makes it probably the most ancient royal relic in the world, though the old

crown of England with which the monarchs of the British Empire are still crowned—crown of Edward the Confessor—is little more than a century younger. The ceremony, like most customs which have survived from remote times, has had periods of forgetfulness and neglect. The first record of the Imperial Rescript nominating a Crown Prince is found in the history of the Emperor Keitei, A. D. 909. In the prosperous reign of Ocho, A. D. 782, the ritual seems to have taken definite form, but during the two centuries preceding the reign of the Emperor Gosain (1655) it was scarcely observed, notes Mr. Ushizuka, owing to the confusion of the times, and was not revived until 1663 when—those historical parallels are irresistible—England had just ended its republican experiment and replaced Cromwell by the Stuart who "never said a foolish thing and never did a wise one." From that date onward the inauguration of Crown Prince has been held without a break. Two alterations introduced in the last reign have harmonized it with western practice. Formerly younger sons, grandsons, or nephews might be made Crown Prince, but the Imperial House Law now ordains that the eldest son can alone be appointed heir apparent to the throne. The second innovation is the presence of foreign ambassadors, a feature which gives the ceremony the effect of a proclamation of the heir apparent to the world outside Japan. We are sure we can associate the foreign community this happy day, and with the heartfelt wish that his Imperial Highness may have a with the congratulations and rejoicings of peaceful and glorious career.—*The Japan Advertiser, Tokyo.*

A YEAR'S HAPPENINGS IN JAPAN.

(Continued from January Number.)

MRS. S. M. ERICKSON.

IV. WORK OF THE EVANGELISTS.

We are thankful for the faithful evangelists who are working earnestly for the evangelization of Japan. Ota San is working at Sakaide with good results. His father and mother, both over 65 years of age, were baptized this year. Amenomiya San visits Kompira, and we are glad to report a prosperous group of Christians under the shadow of that old shrine. There were twelve Christians who took part at the last communion service. We have no rented quarters, but meet in the home

of a very active Christian. He gives very generously of his time and money. They do not want a resident evangelist until they number at least thirty.

Matsubara San has charge of the Tsuda field. One of the features of the work there last year was the baptism of an old woman over 80 years of age. One of the Christians is in charge of a factory and has all the hands attend church Sunday night.

After long years of waiting we are beginning to see some results in Shido

and Nagao. We have a fine little group at both of these places. At Nagao we have gotten the bank people and the government officials interested. At Nagao, Matsubara San, a Kochi Christian is letting his light shine through persecution. His family had to leave his parents' home and move to a shed in the field late New Year's night because they would not worship at the family shrine. Testimony of this kind of course, counts for the Kingdom.

Yamaguchi San is working harder in his old age than he ever has done before. He is visiting regularly Hike-ta, Shiratori, Aioi mura, Machida and Matsuo, besides keeping up his chapel at Sanbonmatsu. We always have good student meetings and the children attend Sunday school very well. There are four candidates for baptism waiting until fall.

After twelve years of faithful plodding work, Pastor Oishi is filled with joy over this harvest time. In Nakatsu also, they have definite plans in hand for buying the lot and buildings, up till now used by the town office, and converting them into a church and manse.

TRACT DISTRIBUTION.

The Gospel is being carried to thousands through the printed page. Dr. Logan believes in tract distribution as we learn from his report. "We have received monthly 400 Fukuin Geppo (Gospel Monthly), and sent them to all the public schools in the province. Earnest souls have read them, and some have been saved.

"We also take 750 'Christian News' every month, and have given them to those who are interested.

"We have also distributed 40,000 tracts, of which the Tract Society made us a present of 10,000.

"The Scripture Gift Mission, of London, made me a present of 5,000 gospels in Japanese, 10,000 Bible Por-

tions, and 10,000 Text cards, most of which we have used to good effect."

Mr. Wm. Buchanan personally distributed 15,000 tracts during the year.

Mr. Erickson says: "Last year we formed a plan of getting Christian literature into as many of the homes in the province as possible. Of course, we did not have time to get into the isolated places, but many of the main roads were carefully covered. Later the Oriental Missionary Society sent a lot of men into the field and worked the whole province distributing about 125,000 pieces of literature. We can now say that nearly every house in the province has received some literature. As a result of this work, we have had many calls from the country places for more literature." A great many more tracts could be used if they were supplied to the missionaries.

V. PERSONAL WORKERS.

All over Japan God is raising up a great many personal workers who are winning many to the cross. Mr. Ostrom tells of Nakashima San in his field. Ever since his baptism a few years ago in the Omichi Chapel, by Mr. Logan, he has led a conquering Christian life. He has persisted in his faith despite enormous opposition and intense persecution. When he began his Christian life he had failed for several thousand yen, and the courts had legally absolved him from paying this amount, but he has consistently considered it his Christian duty to repay what he owed and has at present remaining but three hundred yen unpaid. This splendid example has given him a reputation for honesty which has spread far and wide, so that he is now much in demand in the settlement of all sorts of disputes.

"Being driven out of his home, we rented a small building a few years ago at Y. 2.80 a month for his Sunday school. This building, still rented by the Mission, is now the spiritual light-

house of Southern Kaifu. On one of the last days of last December eight persons were baptized in this place, all of them led into the truth by Nakashima San. This group has already advanced far in active work. They have started four preaching places and give their Sundays for evangelistic work. The last news from Kaifu states that Nakashima San, who is engaged in the manufacture of hosiery, and who now has eight knitting machines, is soon to have twenty in his charge, the proceeds of three of which he has promised to give to the Lord's work. May the Lord bless this Laymen's Movement in Southern Kaifu."

WEDDINGS.

The wedding bells have been ringing very frequently in Japan during the past year. Mr. Wm. Buchanan reports five occasions for ringing the bells. "In every instance both of the contracting parties were Christians. We find that wedding ceremonies properly conducted, make a profound impression and are helpful in instilling into the minds of heathen friends the seriousness and purity of Christianity, as well as the sanctity of the marriage relation.

"One of the marriages referred to, was of such a unique character that it merits more than passing mention. Both of the parties were children of parents who had become Christians after they themselves were too old to receive infant baptism, but neither of them had yet made public acknowledgement of faith. They had both been quite regular attendants at Sunday school in their earlier days, and latterly had been quite regular at Church, and were avowed seekers, looking forward to the day of their reception into the full membership of the church. They were anxious to begin their new life aright, and so requested to be baptized before they were married. Owing to the absence of the Missionary, on account of serious illness in the family, both their marriage and reception into the church was postponed for a short

while. Finally the day was set for the marriage to take place three days after my return home from Tokyo. I went at once to the town of Seto to see these people. Upon examination we found them ready for baptism, and there being no opportunity to get the people of the church together for the baptismal service before the evening of the wedding, two days later, we finally decided to have the one service follow the other immediately.

"At the appointed hour on the evening of April 1st, a large crowd of relatives and friends, in addition to all our Christians in Seto, gathered in the little church to witness the double ceremony. At the last moment the wife of the evangelist told me she was somewhat troubled, as she could not play the "Wedding March," when she began playing the tune to "Holy, Holy, Holy, Lord God Almighty," and to the solemn strains of that sacred song, the high contracting parties, the one accompanied by the 'middle man' and the other by the 'middle woman,' marched in with slowly measured tread. The supporting couple sat down till the marriage ceremony began. The usual questions were propounded and answered in firm clear voices by the bride and groom elect and after a prayer the second ceremony was ushered in with a hymn. Again the young couple answered clearly without a suggestion of stage fright. Closing with a prayer and final benediction, the usual congratulations followed. Altogether it was the most striking service of the kind it has ever been my fortune to have anything to do with, and unbelievers were said to have been greatly impressed with the solemnity and purity of Christian ceremonies."

Inoue San, the pastor at Susaki, soon after securing a good wife was transferred into another field, and now Mr. Moore is arranging for the marriage of Kobama San, the new pastor and a faithful Bible woman.

"ONLY TWO LEFT."

REV. T. E. WILSON.

LAST week, having word that fire had broken out in a town where one of my churches is, I rode out to see the conditions, and on arriving late in the afternoon, after being all day in the saddle, I rode up to the place where the village used to be. Fire had broken out and the little town was literally swept off the earth; out of 42 homes, "only two were left!" Not only the thirty-nine houses, but near-by rice crops, trees, and several hogs, dogs and chickens, were burned.

The fire originated in the upper end of the town whence a strong wind was blowing and the sparks began to scatter, and the people, like so many frightened children, rushed out of their homes upon the mountain-side and made little or no attempt either to stop the fire or save their household goods.

That night it began to rain and by the time my helper arrived on the scene the following day, the people were hungry and cold and many tears were shed. They surrounded him and their cries were so distressing to the helper that he joined in with them and they all cried together. 'Twas pathetic indeed to me, though when they pointed out to me an infant, saying, "This baby was born right there in the ashes one day after the fire." But on taking a little closer look at this particular baby I found that he was well, kicking and thriving though born under such circumstances, and the mother was soon up and at work again. The Korean's ability for endurance is almost astonishing at times; for instance, a coolie can carry a big load on his back all day long; a Korean child will run around all day in this hot beaming oriental sunshine where we foreigners do well to exist with a big cork helmet on our heads.

Food and other necessities were soon brought to these people and temporary shelter was made and now some sub-

stantial help is coming to them. A carpenter was immediately employed to begin the rebuilding of their homes before real cold weather comes.

On talking to two of the leading members of the church, they had decided that this fire was sent to this particular town as a special plague, and that since so many people in the village refused to believe, God had gone out from that village and Satan had sent the fire. I found later that these two men, brothers, had moved from this town and bought homes in a village about a mile away.

As stated above, I made this trip on horseback, just two days' trip there and back, and I am sure I have never seen any roads anywhere at any time quite so bad, in fact, almost impassable. After the long and heavy rains of the "summer rainy season," the bridges were all gone except in high places: in places for several hundred yards the road was washed into the rivers and creeks, and great deep holes and wash-outs were continually to be dodged. My horse fell a number of times but twice we rolled over into deep ditches by the way and I soon learned to be almost expert at getting out of these scrambles, for I would hit the ground each time running and jumping.

That evening on arriving at the town, I was puzzled to know just where to spend the night and had made my plans to sleep under the tree with my



Miss Dupuy and T. E. Wilson, 3,900 feet above Kwangju, Korea.

horse and dog, but the Koreans came up and said that would never do, so they escorted me back down the road to a rich man's house by the way where I was welcomed and comfortable quarters were found. That night and the next morning the people were assembled for prayers.

The occupant of one of the houses that was left is a real old gray-haired Korean who has precious little of this world's goods but he has learned to love the Bible, the Church, and en-

joys worshipping the True God. He is faithful to attend the services.

The suffering that these people endure in their bodies is bad enough, but there are much worse conditions, and that is their moral and spiritual needs. The Koreans, especially in the country, are like so many little children and have such little ideas of right and wrong; but those who have believed have a better future and we are sure that all of them need the Gospel and this we are trying to give them.

Kwangju, Korea.



In the Mountains near Chunju, Korea.

PERSONALIA.

Dr. Henderlite's letter to the Tinkling Spring Church occupies more space than we like to give to any one communication in the Survey. Like all Dr. Henderlite's communications, however, it is so readable, and gives such a vivid picture of our Missionary work in North Brazil that we are sure that any of our readers who will read the first three paragraphs will not stop until they have read it through to the end. And in doing this they will get just the kind of information about the work in that field which we know they are anxious to have.

A note received from Rev. G. K. Cumming announces that he left Yokohama on November 25th and that he expected to land in San Francisco on December

7th. After a brief sojourn at Battle Creek, he expects to go to Huntersville, N. C., where Mrs. Cumming now is. After a short visit there his permanent address will be 700 Armistead Ave., Hampton, Va.

After hearing so many discouraging things about Mexico, it is pleasant to see the note of optimism in the quotation from a letter from Miss E. V. Lee, written from Laredo, on the Mexican border. She says: "The money question is distressing and there is much suffering. But there is a very bright side, and that is that there is so much interest in the Bible. A Bible Society Colporter was here yesterday, just from the City of Mexico and he told us that such interest and sales they had

never known. It will surely be our day of opportunity soon."

We sincerely hope that Carranza will prove wise enough to behave in such a way as to secure from abroad the financial help he must have in order to succeed. Our information is that our American bankers will give him the help he needs if he will only give them proper guarantees, such as he is well able to give.

A letter announces the arrival at Shanghai, on November 2nd, of Miss Paxton Moffett and Rev. Chas. Ghiselin, Jr. Miss Moffett goes to take the place made vacant by the lamented death of Miss Fleming, in the George C. Smith Girls' School at Soochow.

Mr. Ghiselin goes to relieve the loneliness so pathetically described by Mr. Harnsberger in a recent communication, which was partially relieved by the coming of Dr. Price to help in the work at Taichow. This station is now in fairly good shape for aggressive work, in which we wish the brethren all possible encouragement and success.

A letter from Rev. W. F. McElroy, written from Luebo, October 3rd, states that the work is being as greatly blessed as ever in our African field, in

spite of the bitter opposition of the Roman Catholics, which our people are now being exposed to.

Mr. Wharton says, "Martin and I were on a two months' trip recently, in which time we baptized 718 applicants for membership, which was only about one-third of the number that we examined. The others remained in the Catechism classes to study until we return on our next trip. We also baptized 230 children. These numbers represent only those met with on one trip in a part of the field supplied by our one station of Luebo."

The following is from Rev. George T. McKee, of Mutoto station:

"Dr. King and I have been out for nearly four weeks on a most glorious trip to the far Baluba country. Our work is hardly represented, the Roman Catholics apparently in thorough control of the situation. Yet we found the people most ready to hear our message. We left behind us requests from six villages for teachers, three of which are large villages with powerful Chieftains."

If our people do not respond to such appeals as this with the means for carrying on this work, there is something certainly wrong in the situation.

DO YOU KNOW?

1. What Mr. Wang says of Christian missions?

2. In what respect the Church on the mission field is leading the way?

3. The size of the untouched portion of China assigned to our Southern Presbyterian Church?

4. How 40 boys were seated when there seemed to be no room?

5. In what school in China 72 Christian Observer diplomas were issued?

6. Where an unwilling bridegroom

was greeted by applause as he walked up the church aisle?

7. Some of the vagaries of a missionary's garden?

8. Any of the experiences of a faithful missionary doctor?

9. How a native called his fellows from another village?

10. What wonderful act of consecration a native African evangelist performed?

11. Where 20 cents a week will board, clothe and educate a boy?

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1917.

Arranged by Miss Margaret McNeilly.

TOPIC—NORTH KIANGSU.

Hymn—Jesus Shall Reign.
 Scripture Reading—Psalm 97.
 Prayer.
 Roll Call—Answer with a verse of Scripture on Hope.
 Minutes.
 Business.
 Offering.
 Solo—Selected.
 Reading “The Key in the Pocket.”
 Topical—Chinese Christians in Business.
 Princeton's Work in China.
 A Visit to Picturesque Amoy.

Prayer.
 Hymn—Selected.
 Chain of prayer closing with the Lord's Prayer in concert.

SUGGESTIONS.

Use the Monthly Topic in the current issue of The Survey for news of North Kiangsu.

From the Annual Report of the Executive Committee of Foreign Missions, find the special needs of the North Kiangsu mission and make special prayer for these.

Appoint a reporter to get items of late news from China.

Pray earnestly that the Church's gift for the year may cover the great need of the work, and that the year may close free from debt.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

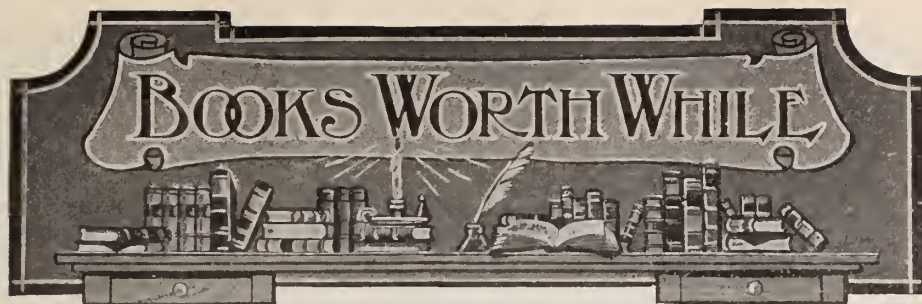
Receipts Applicable to Regular Appropriation—		
December	1916	1915
Churches -----	\$ 22,994.33	\$ 20,822.56
Churches, Brazil-----	10.00	
Churches, Japan-----		17.50
Sunday Schools -----	639.32	227.76
Sunday Schools, Brazil	715.54	
Sunday Schools, Japan		370.45
Societies -----	7,139.72	6,807.86
Societies, Brazil-----	68.55	
Societies, Stixrud-----	434.90	
Societies, Japan-----		16.50
Misc'l Donations-----	3,549.38	1,874.10
Mis. Donations, Stixrud	25.00	
	\$ 35,576.74	\$ 30,136.73
Legacies		314.50
	\$35,576.74	\$ 30,451.23

Nine Months, April 1, 1916, to December 31, 1916, inclusive—		
	1916	1915
Churches -----	\$173,291.02	\$160,397.17
Churches, Brazil-----	128.23	
Churches, Japan-----	4.00	82.15
Sunday Schools-----	5,538.45	3,895.25

Sunday Schools, Brazil	13,088.66	
Sunday Schools, Japan	143.01	10,716.29
Societies -----	46,677.85	42,000.97
Societies, Brazil-----	226.68	
Societies, Stixrud-----	549.40	
Societies, Japan-----	30.00	160.13
Misc'l Donations -----	20,144.61	17,744.46
Mis. Donations Brazil	19.00	
Mis. Donations, Stixrud	30.00	
Mis. Donations, Japan		52.12
	\$259,871.02	\$235,048.54
Legacies	5,518.97	2,250.47
	\$265,389.99	\$237,299.01
Initial Appropriation for Year		
Ending March 31, 1917 -----		\$506,034.17
Net Additional Appropriation to December 31, 1916-----		12,998.19
Total for year to Dec. 31, 1916--	\$519,032.36	
Deficit March 31, 1916-----	62,766.04	
Amount Needed for Year (at this Date) -----	\$581,798.40	
The amount received in nine months period for objects outside the budget is -----	\$ 26,960.20	
Nashville, Tenn., Dec. 31, 1916.		
EDWIN F. WILLIS, Treasurer.		

“Several of the best reports from Mission Study Classes gave the Survey as the text book,” writes Mrs. Winsborough.

BOOKS WORTH WHILE



In the Land of Ararat. By John Otis Barrows, with an introduction by Jas. L. Barton, D. D.

This book is a very interesting sketch of the life of Mrs. Elizabeth Freeman Barrows Ussher, missionary to Turkey and a martyr of the great war. The book is dedicated to American school girls, who during their days of study are moved by aspirations to attain the highest excellence in character and usefulness. We cordially commend it to the readers of *The Missionary Survey*, and especially to the class mentioned in this dedication. F. H. Revell Company, New York and Chicago. Price, \$1.50 net.

The Gateway to China. By Mary Ninde Gamewell. pp. 252. F. H. Revell Company, New York and Chicago. Price, \$1.50 net.

This book is a delightfully written and instructive description of the city of Shanghai, which, more strikingly than any other city in the Far East, represents the Orient in transition. It will be of especial interest to those who contemplate a visit to Shanghai.

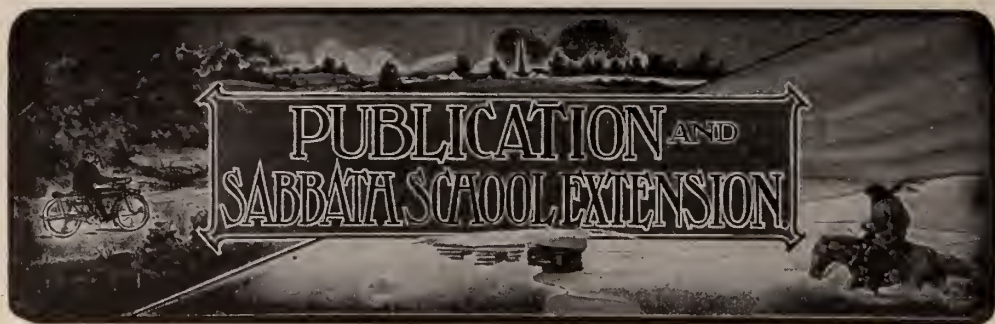
Over Sea and Land. the only Presbyterian Missionary magazine for children under thirteen.

This is one of the best which comes to our editorial desk, and it is a pleasure to call the special attention of parents, teachers and Sunday-school superintendents to its bright pictorial cover which attracts the eye, and its interesting contents which fires the mind and imagination of the junior with desire either to emulate the principles of the missionary workers, or the generosity of the missionary supporters. No higher influence can enter the mind and heart of the child than that which develops the desire to help others. That is distinctly what *OVER SEA AND LAND* does for its readers, and fortunate is the youngster into whose home this admirable little paper comes, whether direct or through the Sunday school. What person, old or young,

is not the better for the thrill which comes of reading of the wonderful self-denial practiced by the missionaries who have been and still are ministering to the suffering in Persia and Syria, or the turning of the little ones of our own mountains and plains into the path which leads to a splendid Christian education with bright outlook for the future? A reader of *OVER SEA AND LAND* will never forget the simple, yet vivid, stories of missionary work and life, no matter what his after years may demand of him; there is that about the little magazine that lingers pleasantly in the memory and warms up the cockles of the heart. For only 25 cents a year this little monthly will visit—and remain with—a child each month. To subscribe for the magazine for some child or children, is in itself a worthy missionary endeavor, and one which many societies have taken up this year under the name of "The Dollar Plan for Children's Year"—the idea being for each member to see to it that the magazine is placed in four homes where it will do good among the children. Address 156 5th Ave., New York City.



Attractive views of foreign child life form a characteristic feature of *Over Sea and Land*.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

LIVING FORCES.

REV. GILBERT GLASS, D. D.

In view of the approaching offering for Sunday School Extension in March, the following facts ought to be of interest:

Twenty-three Workers are now in the Field, more than ever before in the history of this form of service in our Church. Their letters to the General Superintendent are characterized chiefly by two things; gratitude for their opportunities for fruitful service, and concern for the outlying districts beyond them which are not being reached.

There is a rapidly increasing appreciation of the value of Sunday School Extension, and many requests for appropriations to assist in putting Field Workers into new territory in our Presbyteries and Synods. In addition to the list of Field Workers given below, four appropriations have been made, pending final arrangements and the selection of workers. The Executive Committee has recently been compelled to withhold appropriations where the needs are very great and the opportunities pressing. Nine Presbyteries are anxious to enter upon such work within their bounds as soon as funds are available from the Committee. It is, of course, a matter of keen regret to the Committee not to be able

to make appropriations for these urgent needs. These calls, and others that will in all probability be coming in, must wait on the March collections.

We are hoping for very large contributions from our churches and societies. Will you not plan to set apart some of the resources which God has given you, to take the gospel to waiting and destitute children in territories within the bounds of our own church? Following is a list of Field Workers and the territory they occupy:

Rev. W. P. Chedester.....	Appalachia Synod
R. E. Piercy	Holston Pres.
Rev. John E. Jeter.....	Washburn Pres.
J. S. Robinson	Cherokee Pres.
Rev. J. A. Verreault.....	New Orleans Pres.
Rev. C. L. Power	Mississippi Synod
Rev. Fred A. Mills	Missouri Ozark Mts. Syn.
C. Randall Garrison...	Potosi-St. Louis Pres.
W. B. Neill.....	Fayetteville Pres.
Miss Alice Edmundson....	Fayetteville Pres.
H. L. Thomas	Orange Pres.
Rev. William Thorne.....	Memphis Pres.
Rev. J. B. Butler	Memphis Pres.
Rev. George W. Sheffer	Dallas Pres.
Rev. A. L. Houston.....	Eastern Texas Pres.
Rev. Daniel T. Torres.....	Tex.-Mex. Pres.
R. W. Blain	Western Texas Pres.
Rev. Wm. E. Hudson.....	Lexington Pres.
Rev. W. R. McElroy.....	Potomac Pres.
Rev. H. H. Hudson	West Hanover Pres.
Rev. Chas. D. Gilkeson....	Winchester Pres.
O. N. Miles.....	Greenbrier Pres.
Miss Mary Weir Jones.....	Tygart's Valley Pres.

APPRECIATION.

By REV. GILBERT GLASS, D. D.

Since the organization of the Woman's Auxiliary four years ago, there has been a steady increase in contributions for Sunday School Extension from the local societies. During that brief time, contributions to Sunday School Extension given directly by the Women's societies of our churches, have grown from nothing to \$2,200.00, the amount given last year. This increased liberality is very highly appreciated, not only because of its immediate money value in putting workers into needy fields, that could not otherwise have been reached, but because of the helpful interest and activity in connection with this great cause of the Church which is indicated by these gifts. In addition to this, there is a splendid promise in this rapid and steady growth in liberality which is encouraging in the extreme. In view of the great needs and the open doors for service indicated in the foregoing article, we are confidently expecting a still

further increase in offerings for this year.

Secretaries of Sunday School and Young People's Work in local Societies can render valuable service to the cause by keeping their Societies informed, and calling attention to the urgent need for a large offering in March.

Material for Sunday School Extension Programs will be given in the March SURVEY, and many interesting facts and figures will appear in Church papers and periodicals.

A great deal depends on the March Offerings. We must enter these ripe fields or lose opportunities never to be regained. A little increase over last year from each Society will mean substantial gain from the church at large. Will you not see to it that *your* Society does not, under the pressure of other important interests, overlook the Gospel-hungry children who are your next-door neighbors to our well-churched communities?

DID THIS EVER OCCUR TO YOU?

Among the 350,000 Southern Presbyterians there are quite a number of intensely interested people who, by the loss of their means of support or other misfortune, are unable to pay the small amount of fifty cents a year for THE MISSIONARY SURVEY. The great majority of these are widows and many of them have already taken a large share in the missionary work of their Church. Every week brings to the SURVEY office one or more letters somewhat like this:

"Dear Survey: Your notice of expired subscription came last week. I knew December issue was the last number I was entitled to and I regret to advise I must stop the subscription—at least for a while. Since my husband died, two years ago, I have found it difficult to provide for the children and it has reached the point where every cent must be guarded for absolute necessities of life. I do so love the SURVEY; it has been the one luxury I have clung to; it is so helpful—and surely I can take it up again some day. May God bless the magazine and extend its usefulness."

Now turn and look at the bottom of page 154. Do you think we were at a loss to know where to apply that layman's two extra subscriptions? No, indeed! We keep a list of "expirations" like the above and you would be surprised to see how large the list is.

Talk One, For Girls, "Wanted—the Best Tool."

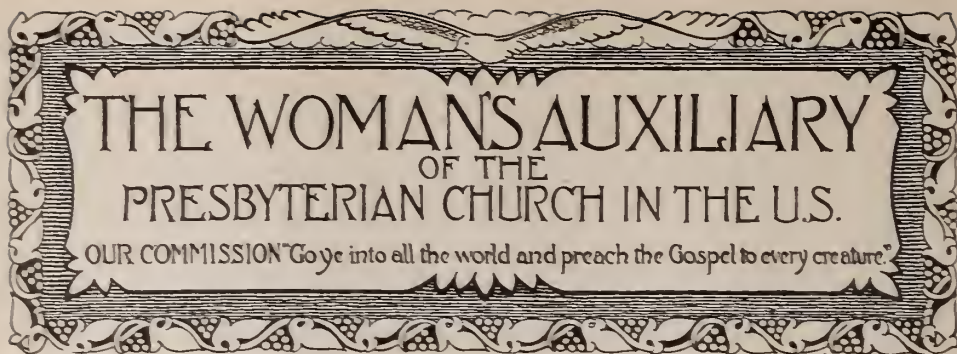
Talk Two, For Men and Women, "Back to the Home."

Talk Three, for Teachers, "God's Tools."

Talk Four, for Sunday School Folks "Why Not?"

PRICE 5 CENTS EACH,

PRESBYTERIAN COMMITTEE OF PUBLICATION.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

THE ANNUAL WEEK OF SELF-DENIAL AND PRAYER FOR FOREIGN MISSIONS—FEBRUARY 11-18, 1917.

*"The question is not, how much of my money will I give to God? but how much of
God's money will I keep for myself?"*

HE IS COUNTING ON YOU.

"He is counting on you."
On your silver and gold.
On that treasure you hold:
On that treasure still kept.
Though the doubt o'er you swept.
"Is this gold not *all* mine?
(Lord, I knew it was *thine*)"
He is counting on you.
If you fail Him.—What then?

"He is counting on you."
On a love that will share
In His burden of prayer.
For the soul He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you.
If you fail Him.—What then?

"He is counting on you."
On life, money and prayer:
And "the day shall declare"
If you let Him have all
In response to His call:
Or if He in that day
To your sorrow must say
"I had counted on you.
But you failed me."—What then?

"He is counting on you."
Oh! the wonder and grace.
To look Christ in the face
And not be ashamed.
For you gave what He claimed.
And you laid down your all
For His sake.—At His call.
He had counted on you
And you failed not. *What then?*

NOT OMITTING THE FOURTH STANZA.

BY MRS. E. C. CRONK.

MRS. BELMONT glanced anxiously at her watch. The hands pointed to 5:12. At six o'clock the stores would close and she *must* match a piece of black silk. There was just one more hymn on the program of

the missionary meeting she was leading.

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza" she announced, with a rather unsuccessful effort not to appear hurried.

Number 102 was a favorite hymn and the society sang heartily:

"Take my life and let it be,
Consecrated Lord to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."

Mrs. Belmont looked at her watch between the verses.

"Five seventeen. I can still make it," she thought, referring not to the consecration of her moments and her days, but to the silk counter, "before six o'clock."

During the singing of the last verse Mrs. Belmont gathered her papers together and was just ready to dismiss the society when some one spoke.

"Madame President!"

The president turned a surprised face to the little woman who had arisen and was standing over by the organ.

"Madam President," she said, "I'm opposed to omitting that fourth stanza."

A suppressed murmur of surprise passed over the society. The older members caught their breath in amazement. The younger ones leaned forward with quick wonder. Maggie Sparkman had never opposed anything in the society before. She was a wheel horse they had always said. She pulled hard and never balked. Now two spots of bright red burned in her cheeks which were usually colorless. She was evidently profoundly stirred.

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse on which the eyes of every member of the society now rested.

"Take my silver and my gold,
Not a mite would I withhold."

She lifted her eyes from the book to the audience. They were usually timid eyes, but now they shone with conviction and determination.

"I'm opposed to omitting the fourth stanza. If it were just in our singing it wouldn't be so bad. Likely that just

happened, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. I think it is just getting to be our habit in our consecration to 'omit the fourth stanza.'

"We sing to the Lord 'Take my life,' but when it comes to our silver and gold we ask every one except our Lord to take it. Silver and gold we offer our grocers, our furniture dealers, our jewelers, our milliners, our merchants all, but we scarcely average the smallest bit of silver among our coins as a monthly offering at our missionary meetings and I have never yet been custodian of a single piece of gold since I've been treasurer.

"The appeals from our mission fields are read to us and we listen to them and say placidly, 'How interesting,' but we 'omit the fourth stanza.'

"We hear of great opportunities that should be seized ere they pass, and we say 'what a pity' but we continue to 'omit the fourth stanza.' We have tried all sorts of devices and commercial schemes to get a little money in our treasury, when we have all that we need if only we would learn not to 'omit the fourth stanza.' Now I'm sure all of you know that I'm no extremist. I don't think a woman ought to feel uncomfortable every time she puts on a pretty hat or buys a new piece of furniture, but we have dollars for all these things and only pennies, nickels and dimes for the Lord.

"He says that the gold and silver are His. We have so much and yet we bring so little to Him, when it is really His and not ours."

The words she spoke were simple enough, but the earnest conviction of the speaker made them eloquent with the not-to-be-denied eloquence of truth. The heart of every woman there recognized that truth. There were no pledges made, no promises spoken, yet the president knew that she acted on the

sincere though unspoken suggestion of every woman there when, with perilous disregard of six o'clock, she said:

"Let us sing again Hymn 102, *not omitting* the fourth stanza."

The treasurer's books for the next year bore witness to the integrity of the singing of that fourth stanza, especially under the heading, "Thank-Offering."

THE WISE CHOICE.

MRS. J. L. MANY.

A modern version of the parable of the great feast. Luke 14:16-24.

NOTICE that not a single wrong or wicked course of action is given as an excuse. Let us give it in modern customs and language that we may more forcibly feel its meaning.—

16. A rich woman was going to give an elegant dinner and told her private secretary to tell her friends about it so they could have their dresses and be ready; a great many were to be invited.

17. And now the invitations are sent out.

18. They began to send back little notes telling her how sorry they were they could not come. The first woman's was, I have a new house and I am so busy furnishing it. please excuse me.

19. The second said, I have a lovely new automobile and that was the day I was to try it; please excuse me.

20. The next one wrote, I am just married. We are *so happy*. I cannot spare the time.

21. The secretary read these notes to her rich employer. The hostess said,

I cannot have that dinner spoiled. "Go quickly and ask Mrs. Smith and Mrs. Jones and Mrs. Brown and Mrs. Black, all that set.

22. The secretary came back and told the Madam, Not enough have accepted to take every seat yet.

23. Then the wealthy hostess, thinking of the beautiful flowers, and all the good things to eat, which had been prepared, said, Go ask the clerks and the laundresses and the servant girls. I do so want to help them and I know the things I give them to eat will. Tell everybody who will come.

And O! the beauty and grace of the feast; the life-giving water; the strengthening food. Many, many feasts were given. The rich woman had learned where to look for her guests.

24. And those who were first invited were not asked again. They never had another chance.

Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—Matt. 6:33.

IF I WERE TO GO AS A FOREIGN MISSIONARY, WHAT WOULD I EXPECT OF YOU AT HOME?

Writer Unknown.

THE Word tells us that they who go to battle share alike with those who stay by the staff. This does not mean that the stay-at-homes share the trials, privations and hardships of the warriors; but that they share the "spoils," they have their part in the trophies that are brought home

by the victorious host; so, if I were called to the Foreign Field I should look upon you, my fellow workers in the home church, as partner with me in the great far-away work.

Every success I should enjoy I should want you to enjoy with me, and

in every trial and every perplexity I should crave your sustaining sympathy.

I often wonder if we have any conception of what it means to go to the Foreign Field?

In the home land we see only the romantic: the heroic side of foreign missionary life. We weep at their farewell service, give as much as our impulse dictates toward providing their outfits, read with interest their letters, pray for them every day, and with this, dismiss them from our much pre-occupied mind.

Now, my dear friend, if I were to go to the Foreign Field I should expect our partnership to last three hundred and sixty-five days of the year and every hour of those days, just as in business those immediately concerned never cease their vigilant interest. I should want to feel that I was still a part of my home land and home church. "For her should all my toils and cares be given, and for her my prayers ascend" even more fervently than when with you in body. So should I expect you to bear me and my work continually before the throne of grace with an intensity of interest that only a partner in my work could feel. I should want your waking thoughts every morning to be—What can I do or say or give today that will enhance the value of my *investment* across the sea?

If this were your attitude I am sure your first endeavor would be to know all you possibly could about my work. You would make no such mistake as to say: "My friend and partner in this business is in Korea," when all this time I had been in Africa. That would

be un-businesslike and unpardonable in a person who had a vital interest over there.

You would be too businesslike to keep me there simply for the name of having a foreign business, simply to mark time, having invested in me, and with me, you would expect to co-operate with me in every detail of our business.

This is what I should expect of you, my friend, on a purely business basis. I should feel sure, too of receiving numbers of communications from you during the year, for you would be interested in every move I would make.

Now, if I were to go to the Foreign Field on the King's business, and willing to go to the front, to bear the isolation, the difficulties, and the dangers of the firing line, and if, when we appear before our King, our warfare over and our trophies all gathered in, you, my friend, are to stand beside me to receive your share alike with me.

Will you receive your reward with a clear conscience of having done faithfully, honestly, and unto the end your full share in the homeland by giving of your daily prayers, your study, and your income to our work, or will you be compelled to stand by me with downcast eyes in that great division of profits, and say, "All this I might have shared, but I was too busy here and there with my own little affairs to lift my eyes and catch the world vision of service."

If I were to go to the Foreign Field, I would only be your partner in the great business for our King, and I would expect your intelligent, sympathetic co-operation. Would I have it?

THE FOREIGN MISSION STUDY CLASS.

HAVE you organized your Foreign Mission Study Class yet?

If not, do not delay a day longer. The Study book, "The Living Christ for Latin America" is a most interesting volume and full of up-to-date information concerning our nearest neighbors. You can't afford to miss it.

The following will be of interest because of the large number who are just now learning many things about South America:

THE CALL OF SOUTH AMERICA TO NORTH AMERICA.

The darkness that has shrouded me has been so dense that some of our

people scarcely know there are two Americas, and refer to their northern continent as "America," as if there were but one. You have seen *your* America printed so large on your maps, that you scarcely realize that your entire United States could be dropped into my one country of Brazil and yet leave enough margin to hold Germany and Portugal. You speak of "The little country of Bolivia" and yet that small republic is as large as Germany, Austria and England combined.

Yet large and beautiful as Brazil is, eighty-five per cent. of her people can neither read nor write. In all of Latin America there are 50 million people who can neither read nor write.

Brazil is only two days by steamer from West Africa and one-third of its population is negro.

The American Indian is not limited to your continent. I have in my borders 17,000,000 Indians. In the valley of the Amazon alone, there are 373 Indian tribes without the Gospel.

Immigrants from European countries have turned their steps to my shores, as they have to yours. In my one city of Buenos Aires are 22,000 Englishmen and 10,000 Germans. There are a million Germans in Brazil according to the Statesman's Year Book.

We in South America have one missionary to every 195,853 of our people. In North America you have one minister to every 514.

Philadelphia has 700 Protestant churches, Buenos Aires is a little bigger than Philadelphia yet it has only fifteen Protestant churches, offering a seating capacity to only one in every four hundred of that city's population.

There are more ordained ministers in your one state of Iowa than in all Latin America with a population of 73,000,000.

Every missionary in Bolivia has a parish larger than the entire state of Pennsylvania.

You speak of Africa as the "Dark Continent." Yet Africa has one Prot-

estant missionary for every 133,000 people, while South America has one to every 185,000.

Robert E. Speer says: "If there is any *moral* need for Christian missions in the Chinese Empire, there is ten times more need in South America."

Why is it that you in North America have light and we of your twin continent dwell in darkness? You have the open Bible which to us is a closed book. Oh ye who live in North America give us this gift and we will have all that has made your land free and great. My continent is being called, by those men who can see ahead, the Continent of Tomorrow. The people of the world are pouring into my land. I have room for many more. Brazil can reach the astounding population of 1,345,538,000, nearly four-fifths of the world's population, and still have only as many people to each square mile as are now in your state of Massachusetts.

I have mines, I have untold wealth in my soil and my forests. The Panama Conference which assembled 481 delegates of picked leaders in 1916, reached this conclusion:

"In a continent so roomy and so rich another century will witness a greater growth in population and a more rapid and significant political and social development than will take place in any other part of the world."

You are sending us tourists by the thousands; you are sending us capitalists who are becoming rich in our land; in one copper mine in Peru a few of your men have put more money than all the Protestant churches have ever given for the evangelization of South America; you have succeeded in opening up the Panama Canal though the cost was over three hundred and fifty million dollars in money, while lives were laid down by the thousand.

I pray you, from out of my darkness, that you will send the money and the men needed to open in South America a channel through which the Bible may be given to my people.

“SURVEY WEEK”—MARCH 11-18.

TO increase the circulation of the MISSIONARY SURVEY Is to Arouse and Enlighten the Conscience of the Church and to Call Out its Vast Energies for Enlistment and Engagement in the Onward March of the Kingdom of Christ.

Every member of the church is privileged to have a share in putting forward this enterprise of extending the SURVEY's usefulness. There are a few persons in every congregation—in some cases, one—who must assume the Leadership and accept responsibility for a subscription campaign.

SECRETARIES OF LITERATURE in the Societies will in most congregations be the proper persons to conduct the campaign or to see that it is inaugurated under competent leadership and organization. The Survey management hopes that in every case the Secretaries of Literature will exert themselves in promoting the matter, either in taking actual charge, or assisting where the club agent happens to be other than a Secretary of Literature.

INCENTIVES AND REWARDS.

There can be no incentive or reward comparable to the satisfaction in the achievement of the object of the campaign, as expressed in the opening paragraph on this page. There are, however, other attractive things to be gained, which add interest and pleasure to the work to be done, as follows:

BOOK PREMIUMS.

More liberal offers of books as premiums are to be made than ever before. A list is being prepared now, which may be had on application to the Editor of the Missionary Survey, Drawer 1176, Richmond, Va. These books will be given to individuals or societies for both new subscriptions and advance renewals. By “advance renewals,” is meant renewal of subscriptions not yet expired. During Survey Week, we are going to give these books as premiums at the rate of 15 cents value for each new subscriber and 7½ cents value for each advance renewal.

BEAUTIFUL SEVEN-COLOR POST CARDS.

There is still a large quantity of the Foreign Mission post cards, gotten out some months ago, which will be given as premiums. They are put up in sets of one dozen each. Each set presents views of one of the seven Foreign Mission fields of our church. The cards are not only good photographs of scenes on our Mission Stations,

including the familiar faces of some of the missionaries, but the scenes are rather artistic in their multi-colored reproduction. They are excellent for announcements of and invitations to missionary meetings, and for personal correspondence where the missionary flavor can be appropriately injected. These cards are also fine for brightening up with color the pages of a Missionary Album. During Survey Week, we will give two sets of cards (24) for every new subscriber and one set (12) for each advance renewal.

THE MISSIONARY ALBUM.

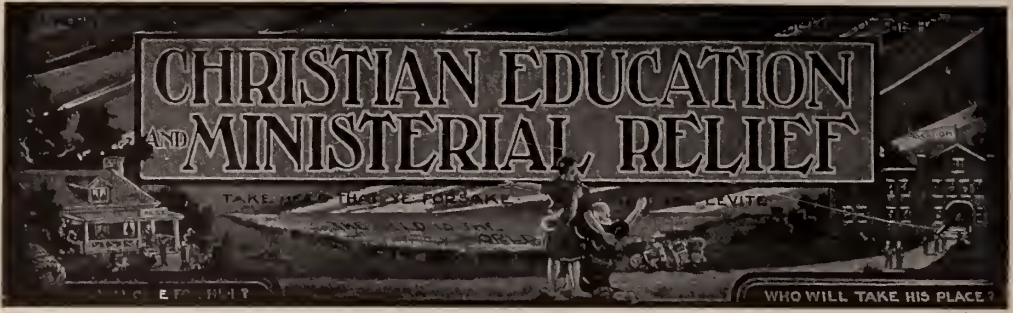
There are now many Survey subscribers making missionary albums, but there are going to be more. Album making is fascinating, especially when coupled with the study of our own mission fields. During Survey Week, we are going to give one of these handsome albums, specially made for the purpose, for twelve new subscriptions and give with it the three sheets containing 160 photographs of missionaries. This combined premium has a money value of \$1.70. It will be given only for new subscribers.

THE HONOR ROLL.

“Survey Week” will offer a splendid opportunity to get your church on the Honor Roll. It requires only an average of one subscription to every five communicants to achieve for your church that distinction, and to put your synod up in the percentage column.

All who are interested in this special effort and would like to prepare for it by receiving full instructions, suggestions and sample copies of the Missionary Survey for distribution, should make early application to the Editor of the Missionary Survey, Drawer 1176, Richmond, Va.

Also state if you desire a list showing subscriptions—both alive and expired—in your congregation.



Address All Communications Relating to
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE GREAT GUEST.

IF YOU want the companionship of the finest company in the world, seek the acquaintance of the world's greatest Guest. He is often near to us when our eyes are so holden that we are not aware of His presence, and we do not realize what fellowship and companionship we are hourly missing.

The Greatest Guest of all the world's nations oftentimes most graciously condescends to visit His old way-worn servants to comfort and bless them. He also visits others who have the means and the opportunity to relieve their necessities, to see if they are kind and faithful in ministering to them in their days of darkness and time of need. What a loss it is when we do not realize the presence of the Great Guest and receive His benediction for obedience to His commands!

The cobbler in Markham's poem was disappointed when he did not know of the coming of the Great Guest and did not realize His presence when He did come.

Conrad was faithfully and lovingly performing his daily duties, and when a poor shoeless beggar called at his

door he gave him shoes for his blistered feet; and the poor, old, hungry woman who called was supplied with bread; and when a lost child came crying by his door he gave it milk to drink and tenderly "led it home to its mother's arms," but he did not know that the greatest of all guests was in his home that day silently making record of all his deeds.

The day went down in the crimson west,
And with it the hope of the blessed Guest;

And Conrad sighed as the world turned gray:

"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft, in the silence a voice was heard;

"Lift up your heart, for I kept my word.

Three times I came to your friendly door;

Three times my shadow was on your floor:

I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

A layman who appreciates THE SURVEY, writes: "Please find enclosed \$1.00 for which send two copies of THE MISSIONARY SURVEY to two worthy friends of your own choosing, as a New Year's Greeting."

HOW OLD ART THOU?

BY REV. W. W. HEBERTON.

STRIKING providential events had preceded the narrative found in the forty-seventh chapter of Genesis, making a plainly marked line of Divine direction and oversight. At the end of this luminous pathway of providence the patriarch Jacob emerges to view, and is found standing before Egypt's king, who had surrounded himself with all the accessories of regal wealth and power.

The occupant of the throne of the Pharaoh's treats the old man with becoming consideration and respect, which was a worthy tribute to his own character and that of his son Joseph. In the course of the conference the king puts to him the question, "How old art thou?" The Patriarch's answer is a model of dignified rejoinder.

There are elements of pathos and power in the scene. On the one hand sits Pharaoh, surrounded by every condition of pomp and power, with attendants who obsequiously wait on him and make humble obeisance to his royal person; before him stands the patriarchal head of that nation before whose subsequent greatness and power the throne of Egypt was to quail. His personal accompaniments did not indicate wealth or position, but the conditions of that conference plainly reveal the impressive and native dignity of the man. Driven from his country and home by the encroachments of famine, and forced to appear before the Ruler of Egypt as a practical recipient of his bounty, this destined progenitor of the Redeemer of men compares favorably with the royal occupant of the throne.

The interview is worthy of the painter's brush. Gaunt famine had devastated and shrivelled the land from which the Patriarch had come, compelling him at the stern demand of necessity to gather his family and flocks and seek the land of Egypt. Nor was the old man disappointed in his hopes, for his God, who had hitherto marked

out the lines of his life, flung wide open to him the inviting fulness of the land of Goshen, where peace, plenty and contentment awaited him.

This scene is duplicated in spirit and fact today, in at least one branch of the operations of Christ's Church. The Board of Ministerial Relief in its character as a dispenser of God's bounty to his aged and enfeebled servants, parallels in a degree this situation in the Egyptian court.

This Board holds its meetings monthly, and each month of the year the patriarchs of the Church are found standing before its council board. In tones of tenderness, coupled with a heartfelt sympathy and reinforced by genuine respect, the question of Pharaoh is asked, "How old art thou?"

The answer comes in words tremulous with age or shaken by bodily infirmity, yet losing nothing of the dignity and force which is associated with honorable position and service. The old man answers, "the days of our years are three score and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." I am too old to longer hold the plow or direct its course through the fallow soil—too old to lead the reapers who gather the harvest of ripened grain. I am too old to longer bear the heat and burden of the day, and crave at your hand some Goshen of comfort and peace, where I may wait and watch for the coming of the day of glorious reward.

As the Relief Board listens with moistened eyes to this dignified and pathetic response, and hastens to lay what measures of comfort it is able to bestow in the hands of these heroes of earth's hardest battles, how the hearts of its members beat with quickened desire to dispense large measures of relief than is at any time possible. It cannot, with its present resources, dispense the bounty of the Church in the

lavish way in which the Egyptian king provided for Jacob, and his family, but it quickly and generously divides according as its friends give it the ability to do.

This Scripture incident suggests the pertinent inquiry, are there not those

in the Church in whose hands God has placed goodly measures of His money, who will make it possible for this Board to widen and deepen the stream of its ministry of comfort to these noble servants of God?

A FINE INVESTMENT.

SEVERAL years ago, by direction of the General Assembly, the Committee of Christian Education started a Student Loan Fund.

This Fund has now increased to about \$22,000.

By means of loans of \$100 a year, 162 students, of whom 67 are girls and 95 boys, have been enabled to secure a higher education.

The loans are made to the youth of our Church of approved character, who desire to enter one of our own Presbyterian colleges. The maximum amount of loan is \$100 a year for the four years of the college course.

This year between 50 and 60 applications of choice boys and girls of our Church have been declined because of insufficient funds.

We promised loans to 65 students this year, but the receipts of this Department of our work have been coming in so slowly that we may not be able to advance all of the money prom-

ised. This will mean that some of the students cannot continue in college for the full year's work.

The most gratifying thing about the Student Loan Fund is that just as soon as the boys and girls graduate, they begin to repay the amounts borrowed. The money is then loaned to other students and will continue indefinitely its blessed work.

Much of the money has been contributed in memorial funds of \$400. We would be delighted to receive other investments in this Fund of whatever amount.

An old farmer remarked to some of his friends one day: "I have tried a good many investments, but I find that investments in the lives of boys and girls pay better than any other I have discovered.

We offer you one of the best investments attainable in contributing to the Student Loan Fund of the Church.

THE ENDOWMENT FUND CAMPAIGN.

LAST December when the Endowment Fund of Ministerial Relief was \$332,000, one of the Elders of the Church said: "I will give \$68,000 to the Endowment Fund, if, during the year 1916 the whole Church will contribute twice that amount or I will give 50c for every dollar contributed during the year."

The Executive Committee made this offer known to the Church and started upon a quiet pervasive Church-wide campaign to secure the entire gift.

The receipts at the office during No-

vember and December have been most gratifying. At this time January 3, we are within \$9,000 of the amount needed, to secure the entire gift.

Our friend has extended the limit to January 10, 1917, and it now seems that there is no probability of failure.

At this early hour, the Executive Committee want to extend their most heartfelt thanks to the Chairmen of Presbyterial Committees, the Secretaries of the various Presbyterial and Synodical Auxiliaries, the Pastors, Sunday School Superintendents, offi-

cers of Societies, elders and deacons, men, women and children, who have not only given liberally of their substance, but have been untiring in their efforts to help the Church at this time of need.

When the full amount is secured the Endowment Fund will then be \$536,000. We propose, as soon as possible, at the direction of the General Assembly, to increase it to one million dollars.

The Executive Committee considers that even more valuable than this large gift of money is the securing, in the hearts and consciences of God's people a larger place for this great work.

The work of Ministerial Relief is

not a charity; it is the meeting of one of the most solemn obligations laid upon the Church by God. It would be to the lasting dishonor of the Church to fail to fulfill her sacred promise, at the ordination of her ministers when she says to them: "Come apart from the sources of earthly gain. Minister to us in spiritual things, and we will provide for you the material things." We have no right to face our fellow-men if we do not fulfill this promise. We dare not face our God if we are recreant to this trust when we remember the words of the Apostle: "Even so hath the Lord ordained that they that preach the Gospel should live of the Gospel."

THE GOAL WAS REACHED.

AS THIS issue of the SURVEY goes to press the stirring news comes from Ministerial Relief headquarters, of a successful finish to the Endowment Fund campaign.

The effort was made to secure in contributions to this fund, \$136,000 before January 10th in order that the offer of a Presbyterian elder to give \$68,000 in addition to such a sum might become available.

Up to January 6th, \$136,780 had been received at the Louisville office, which carried the amount well across the line, and has the effect of increasing the Endowment Fund, \$204,780.

This news has been already flashed over the church and has caused the greatest rejoicing among many who are deeply interested in the provision being made by our church to shield

our aged and invalid ministers and missionaries from want.

The plan launched some years ago by The General Assembly to raise for this purpose an Endowment Fund of One Million Dollars has by this success received great impetus, and doubtless the \$536,000 now on hand and subscribed will be in comparatively short time swelled by legacies and contributions necessary to complete the Million Dollar Fund.

At the conservative estimate of 5 per cent., which a million dollars should earn, the Fund would then be yielding \$50,000 per annum for this beneficent cause.

God speed the day when our church shall thus measure up to its privilege in caring for the veteran heralds of the Cross!

Friends of The Missionary Survey: Next month will bring the special opportunity for you to show your active interest in this magazine—SURVEY WEEK, March 11th to 18th inclusive. It is our one supreme effort in the year for a larger circulation. Every community has within it new possibilities in this matter of new subscriptions or renewals—it only requires the enlistment of your splendid energies for the SURVEY during that important week. See page 153.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA. [47]

Bulape. 1897.

Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo. 1901.

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edmiston

*Rev. and Mrs. L. A. DeYam-
pert (c)

*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
*Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
*Dr. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Dr. and Mrs. E. R. Kellersberger

Mutoto. 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo. 1913.

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. D. Bedinger
E. BRAZIL MISSION. [13]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell

Piumhy. 1896.

Mrs. Kate B. Cowan

Bom Successo.

*Miss Ruth See
Mrs. D. G. Armstrong
W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith

Braganca. 1907.

*Rev. and Mrs. Gaston Boyle

Campinas. 1869.

Rev. and Mrs. J. R. Smith

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin

Descalvado. 1908.

Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION. [12]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite

Rev. and Mrs. W. M. Thompson

Miss Eliza M. Reed

Pernambuco. 1873.

Miss Margaret Douglas

Miss Edmonia R. Martin

Rev. and Mrs. W. C. Porter

Miss Leora James

Canhotinho.

Dr. G. W. Butler

Mrs. G. W. Butler

MID-CHINA MISSION [70]

Tungshang. 1904.

Rev. and Mrs. J. Y. McGinnis

Rev. and Mrs. H. Maxey Smith

*Miss R. Ellnore Lynch

*Miss Kittle McMullen

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrior
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen

Shanghai.

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing. 1895.

Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Miss Irene Hawkins
Dr. and Mrs. A. C. Hutcheson
*Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jourouman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. R. T. Shields
Rev. and Mrs. P. F. Price

Soochow. 1872.

Rev. J. W. Davis
Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Rev. R. A. Haden
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Miss M. Paxton Moffett

NORTH KIANGSU MISSION. [77]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. V. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hsuehoufu. 1897.

*Rev. Mark B. Grier
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng. 1909.

*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsten. 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu. 1897.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
*Rev. Lyle M. Moffett
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham
Dr. and Mrs. L. Nelson Bell

Tonghai. 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice

CUBA MISSION. [9]

Cardenas. 1899.

Miss M. E. Craig
Rev. and Mrs. J. T. Hall

Culbarien. 1891.

*Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam
†Miss Janie Evans Patterson
†Rev. H. B. Soneilian

Piacetas. 1909.

None.

Camajuani. 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D.
Torres

Sagun. 1914.

†Rev. and Mrs. Juan Orts y
Gonzales.

JAPAN MISSION. [39]

Kobe. 1890.

*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

Susaki. 1898.

Rev. and Mrs. J. W. Moore

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson

Tokushima. 1882.

Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

Rev. and *Mrs. C. K. Cumming
Rev. and Mrs. L. C. McC. Smythe

Okazaki, 1912.

Miss Florence Patton
Miss Annie V. Patton

KOREAN MISSION.

[80]

Chunju, 1896.

Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
Dr. and Mrs. T. H. Daniel
*Rev. and Mrs. L. O. McCutchen
*Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton
Rev. S. D. Winn
Miss Emily Winn
Miss E. E. Kestler
Miss Lillian Austin
Dr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.

*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and Mrs. W. B. Harrison

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary L. Dodson

Mrs. C. C. Owen

*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
*Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
Rev. T. E. Wilson

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Rev. and Mrs. C. H. Pratt
Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION.

[11]

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee
Rev. and Mrs. J. O. Shelby

RETIRED LIST.**Cuba.**

Miss Janet H. Houston

Japan.

Miss C. E. Stirling

Korea.

Dr. W. H. Forsythe
Miss Jean Forsythe
Missions, 10
Occupied stations, 53
Missionaries, 368.
Associate workers, 11.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

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N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Gerannuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsueh-fu—"Care Southern Presbyterian Mission, Hsueh-fu, via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

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